

THE
TRUTH OF
three Things,

VIZ;

The Doctrine of { *Predestination,*
Free-will, and
Certainty of Salvation.

As it is maintayned by the Church of
England,

VVherein the grounds of Arminianisme
is discouered, and confuted.

ROM. 8. 30.

*Whom hee did Predestinate, them hee also Called; and whom
hee Called, them hee also Iustified; and whom hee Iustified,
hee also Glorified.*

Printed 1 6 3 3.

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87:0008.
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Whom the Holy Ghost becometh, then for his Calling; and whom
he becometh, then for his Justification; and whom he becometh
for his Glorification.

Printed 1633.

The Doctrine of Predestination delivered, and approved by King

JAMES, our late Soueraigne of
Famous MEMOIR.

God hath two wills, a revealed will towards vs, *Medit. on the Lords prayer.*
And that will is here understood; hee hath al-
so a secret will in his eternall counsell, where-
by all things are gouerned, and in the end made euer
to turne to his glory: often-times drawing good effects
out of bad causes, and light out of darknesse, to the
fulfilling either of his Mercy, or Iustice, &c. The first
Article of the Apostles Creed teacheth vs, that God is
almightie, how euer Vorstius and the Arminians
thinke to rob him of his eternall Decree, and secret
will, making things to bee done in this world, whither
he will or no.

Wee doubt not but that their Ambassadors which
were with vs about two yeares since, did informe them
of a fore-warning that we wished the said Ambassadors
to make vnto them in Our name, to beware in time of
seditions and hereticall Preachers, and not to suffer
any such to creepe into their state. Our principall mea-
ning was of Arminius, who though himselfe were
lately dead, yet had he left too many of his disciples be-
hinde him.

Wee had well hoped that the corrupt seed which that
enemy of God, Arminius, did sow amongst you some
few yeares since (whose disciples and followers are yet
so bold, and frequence within your Dominions) had

giuen you a sufficient warning, afterwards to take
 beede of such infected persons, seeing your owne
 Countrey-men already diuided into factions upon this
 occasion, a matter so opposite to vnitie (which is in-
 deed the onely prop and safety of your state next vnder
 God) as of necessitie, it must by little and little
 bring you to utter ruine, if wisely you doe not provide
 against it; and that in time. Thus while his Maie-
 stie is an enemie to the enemies of Prædestinati-
 on, he is a friend and protector to that Doctrine,
 whose enemies he doth oppose.

Articl. agreed
 on anno 1615.

The Articles of Ireland agreed on in his Maie-
 sties Raigne, cannot bee thought to containe any
 other Doctrine, but such as was approued by his
 Maiestie. In them we reade.

Num. 15.

The cause mouing God to prædestinate to life, is not
 the fore-seeing of faith, or perseuerance, or good works,
 or of any thing which is in the person prædestinated;
 but ONLY the good pleasure of good himselfe. For
 all things being ordained for the manifestation of his
 Glory, and his Glory being to appeare both in the
 workes of his Mercie, and of his Iustice, It seemed
 good to his heauenly wisdom, to chuse out a certaine
 number, towards whom hee would extend his vnde-
 serued Mercy, leauing the rest to bee spectacles of his
 Iustice.

And that wee may yet more punctually know
 this Doctrine there allowed by Him, to bee verily
 his owne Doctrine, we reade thus from his owne
 Dictates.

Medit on the
 Lords prayer.

God drawes by his effectuall Grace, out of that
 sainted and corrupt masse, whom hee pleaseth for the
 works

works of his Mercy, leaving the rest to their own
ways which all leade to perdition.

Predestination and Election dependeth not, upon any Qualities, Actions, or Workes of Man, which be mutable, but upon God his eternall, and immutablie Decree and Purpoſe.

THE DOCTRINE OF THE Church of *England* concerning Predestination.

PRedestination to life, is the everlasting purpose of God, whereby before the foundation of the world was laid, hee hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting saluation as vessels made to honour, wherefore they that be indued with so excellent a benefite of God, bee called according to Gods purpose, by his spirit working in due season, they through grace obey that calling, they be iustified freely, they be made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length by Gods mercie, they attaine to everlasting Felicitie.

Upon the Articles of the Church of *England*, there is set forth an Analysis of these Articles, resolving them into propositions; which propositions he saith are maintained and approved by the authority

Maister Rogers
Chaplain to
Arch-Bishop
Bastwick. See
the Epistle De-
dicatorie whose

hee affirmeth
these propositions
to be main-
tained by the
Church of Eng-
land.
5. Proposition.

authority of the Church of England: and this Analysis, vpon this Article of Prædestination thus asserteth.

Hereby is discovered the impiety of those men which thinke, that man doth make himselfe eligible for the kingdome of heauen. And that, God bebold in euery man whether he would vse his grace well, and beleene the Gospell, or no, and as hee saw a man affected, so did prædestinate, chuse or refuse him.

But the Analysis it selfe plainly according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7. Proposition.

Diuers be the effects of Prædestination, but chiefly it bringeth to the elect Iustification by Faith in this life, and in the life to come, Glorification; alwayes a conformance to the Image of the only begotten Sonne of God, both in suffering here, and inioying immortall glorie hereafter.

The heauenly wisdom of our Church in this point, is so fully and plainly exprest by her selfe, that shee needes not to bee iustified of her children, yet *ex abundanti*, I adde one or two Testimonies, but first admonishing the Reader to take notice of the Doctrine of the Church of Ireland, before set downe, and withall to beware that hee thinke not two Doctrines to bee taught in these Churches, but one.

Doctor Field of
the Church,
lib. 3. cap. 9.

Before Augustines time, many great and worthy Prelates and Doctors of the Church, not hauing occasion to enter into the exact handling of that part of Christian

Christian Doctrine, did teach that men are Predestinate for the fore-sight of some things in themselves. And Augustine himselfe in the beginning of the conflicts with the Pelagians, was of opinion; that at the least for the fore-sight of Faith, men are Elected to Eternall life, which afterward he disclaymed as false and erroneous, and taught that mans salvation dependeth on the efficacie of that grace which God giveth, and not his purpose of saving upon the incertainty of mans will. This Doctrine of Augustine was received and confirmed in the Church against the Pelagians and Semi-pelagians.

Thus is our Doctrine the Doctrine of the Church, vpon aduise and due examination: the other Doctrine is the error of those that had not duely entred into the exact handling of this point. Now to follow an error, when the truth is vpon due tryall cleared and brought to light, brings that sentence to passe which *Lirmensis* pronounceth. *Absoluantur Magistri, condemnantur discipuli.* The Masters are freed, and the Schollers are condemned. For the one erred by infirmitie, and wanting the occasion of not-erring; the others erre out of more wilfulnesse, and stumble in the day time; hauing a faire occasion of not-erring, of not-stumbling.

*Vincent Lirm.
cap. 11.*

Doctor *Fr: white* Deane of *Carlile* acknowledgeth the Doctrine of *St. Augustine*, to bee the Doctrine of the Church of *England*, in these words.

Although our Tenet concerning Predestination, be no other then Saint Austins and his Schollers maintained against the Pelagians.

*Reply to Fijl. 11.
Pag 275.*

Now *Saint Austins* opinion is presently to appeare in his owne words; as before it hath beene shewed by

Doctor Field. And in the point of Free will we shall see that the most learned and iudicious King JAMES, yeelds this consent by name to the same Saint Augustine. Thus is there a perfect harmonic betweene this great King, the Church of England, and the Catholike Church; which that wee may more evidently see on the part of the Catholike Church, behold here what shee teacheth by her chiefe Fathers, Doctors, and Teachers.

THE DOCTRINE OF THE
Catholike Church concerning Election or
Prædestination, taught by the Fathers,
and subscribed by Doctors and
School-men.

Infin Martyr
Dial. cum
Tryph. Ind.

Non putatis (ô Kiri) nos unquam hac in Scripturis
intelligere potuisse, &c. Doe you thinke (O men)
that wee could ever haue vnderstood these things in
the Scriptures, except wee had received grace by the
will of God, who willed that wee should understand
these things? of which grace you being destitute (that
is, the Iewes) haue vnderstood none of them, that it
might be fulfilled, which is taught by Moses: They
haue prouoked me by strange Gods, &c. And I will
prouoke them by that which is no Nation, Dialog.
cum Tryph.

Nos elegit Deus, &c. And againe, God Elected vs,
and was made manifest to them that sought him not.
Behold, saith hee, I am the God of a Nation, which
God anciently promised to Abraham, when hee told
him

him that he should be the Father of many Nations.

Elegit Deus non natura, &c. God did Eleēt, not those that are better by nature, but those that are worle. *Iraneus lib. 2. cap. 34. Id. lib. 3. cap. 33.*

Prædestinavit Deus, &c. God Predestinated the first naturall man, that he should be saued by the spirituall man: And hee proves his saluation to be necessary. *Cap. 38.*

Neg. ad hoc pretijs aut ambitu, &c. Neither is there need of money, industry, and mans hand, that mans chiefest dignitie or power, should be gotten by some excellent worke, but it is the free and ready gift of God. As freely as the Sunne shineth, the Fountaine watereth, the showre moyfneth, so doth the heauenly Spirit Powre it selfe into vs. *Cyprian de Mon.*

Iacobus Apostolus docuit, &c. Iames the Apostle hath taught: Of his owne will begate hee vs by the word of truth: therefore of all the regenerate, yea, and of all that by creation were generated, it is the will of God by the word of God that dorth create, and regenerate whatsoeuer pleaseth him. *Arbasianus, Cent. Adrian 4.*

Quoniam animarum Medicus, &c. Because the Physician of soules came not to call the iust but sinners to repentance, therefore hee ORDAINED, that whatsoeuer was worst in euery company, should bee soonest CALLED. The worst of all men that inhabite the earth, were the Heathen, and they are preferred first to be Called. *Hilary in Psal. 48.*

Non volens, &c. Perseuerance is not in him that willeth, nor in him that runneth. For it is not in the power of man, but in God that sheweth Mercie, that thou shouldst be able to accomplish, that which thou hast begun. *Ambrose in Psal. 118. Sermo 10.*

Es si longe est à peccatoribus salus: &c. And againe.

W. Sermon, 20.

Though saluation be farre from the wicked, yet let no man despair, because many bee the Mercies of God. Those that by their owne sinnes are perishing, by the Mercie of God are freed. I will haue mercie (saith he) on whom I will haue mercie. He hath appeared plainly to them that sought him not, he hath called those that fled from him.

*Hierome ad
Ruffin. lib. I.*

Non eliguntur Paulus, &c. Paul and those which are like him are not Elected, because they were holy and vnspotted, but they are Elected and Prædestinated, that in their liues afterward in good-workes and vertues, they might be holy and vnspotted.

But though before this time the Fathers had not clearly discovered, nor deliuered the Doctrine of Prædestination, it ought to be no prejudice to the Doctrine. For

*Austin. de pra-
dest. Sancti,
cap. 14.*

What need is there, that we should bee driuen to search the workes of those who before this Hæresie (viz. of *Pelagius*) arose, had no necessitie to busie themselves in this question, so difficult to bee resolved: which yet surely they would haue done, if they had beene enforced to answer this kinde of men.

Yet he also sheweth that this Doctrine was euer (as least impliedly) in the faith of the Church.

*De bono perseuer.
cap. 23.*

Let him say, that the Church had not at all times in her Faith, the truth of this Prædestination and Grace, which now with more diligent care is defended against the new Hæretickes; let him, I say, affirme this, that dares to say that shee did not at all times pray, or that she did not sincerely pray, both that vnbeleeuers might belecue, or that beleeuers might perseuere.

His owne opinion is to be found in many of his works;

where

wherefore I onely produce one or two places for patermes.

De his quibus pœnam seueritas iusta decreuerat, &c.

Out of those to whom the seueritie of Iustice ad-
judgeth punishment according to the vnexpressible
Mercy of his secret dispensation, he chose out vessels
which he might fit vnto Honour, both deliuering
some from wrath to come by a free calling, and lea-
uing other to the sentence of Iustice.

Miseretur scilicet magna bonitate, &c. Hee hath
Mercie with Goodnesse, hee hardneth without iniu-
stice; so that he that is freed may not boast of his
merits, neither he that is damned may complaine of
any thing but his merits. For Grace alone differen-
ceth the Redeemed from the Lost, whom one com-
mon cause deriued from the roote, had vnited toge-
ther in one masse of destruction;

Prædestinationem Dei nullus Catholicus, &c. The Præ-
destination of God no Catholicke doth deny. Now
the faith of Prædestination is established by manifold
authorities of the holy Scriptures, yet vnto it, it is
not lawfull to ascribe, any of the sinnes of men, who
came to their pronenesse vnto sinne, not by Gods crea-
tion, but by their first Fathers transgression. From
the punishment whereof, no man is freed, but only
by the grace of our Lord Iesus Christ, prepared and
Prædestinated in the eternall counsell of God, before
the foundation of the world.

Piâ constantique doctrinâ abundanter probauit, (Aug-
gustinus) &c. *Augustine* by a godly and constant
Doctrine abundantly proued, that Prædestination
was to be preached to the Church, in which Præde-
stination is the preparation of Grace; and Grace is

to be preached in which is the effect of Prædestination; and the fore-knowledge of God, wherein hee fore-knewe before all ages, on whom he would conferre his gifts. Of which preaching, whosoever is an impugner, he is a most open defender of *Pelagian* pride.

Prosper ad Rufin.

Imò nouerunt, non solum Romanam, &c. They know that not only the *Romane* and *Africane* Church, and all the sonnes of promise, through all the parts of the world, doe agree with the Doctrine of this man (*Augustine*) as in the whole Faith, so in the confession of Grace.

Homerus Bishop of Rome.

In his Epistle to Possessor a bishop of Africke, seeking counsell of him concerning the reading of the booke of Faustus, That the Catholike Church doth maintaine the Doctrine of Saint Austine; and particularly name his writing to Hillarius and Prosper, in which the Doctrine of Free Prædestination is maintained and defended.

Petrus Diaconus de incar. & gra. Christi.

Hec sicut sunt ut heretici iactant, &c. If things goe so as the Heretickes boast, then haue they comprehended the vnsearchable, and incomprehensible iudgements of God, &c. And the Scriptures deceaues vs which saith, that the iudgements of God are incomprehensible. But we beleueing them to be incomprehensible doe affirme, that out of one masse of perdition, some are saued by the goodnesse and grace of God, and others are forsaken by his most iust and secret Iudgement.

Fulgensius de incar. & gra. in fine.

Deus qui hominem condidit, &c. God who made man, by his Prædestination fore-appointed to whom hee would giue the gift of illumination to beleue; and the

the gift of perseverance to profit and persist, and the gift of glorification to raise; who no other wayes performed in Deed, than he hath ordained in his vntchangeable Will. The truth of which Prædestination by which the Apostle witnesseth, that we are Prædestinated in Christ before the foundations of the world; if any man refuse to receaue with the beleife of the heart, or to speake with the confession of his mouth, if before the last day of this present life, hee doe not cast off the stubborneesse of his error, whereby he rebelleth against the true and liuing God, it is plaine that hee doth not pertaine to their number whom God in Christ freely chose, and Prædestinated before the foundation of the world.

Nemo ergo perscrutari appetat, &c. Let no man be earnest to search why one is chosen, when another is reiected, or why one is reiected when another is chosen: because the face of the deepe is couered, and Saint *Paul* himselfe witnesseth, that his iudgements are vnsearchable, and his wayes past finding out.

Gregory the great. Moral. in Iob, lib. 29. cap. 15.

There is a twofold Prædestination, either of the Elect vnto rest, or of the Reprobate vnto death. Both are done by the iudgement of God: so that hee euermore causeth the Elect to follow heavenly and inward things, and by forsaking the Reprobate, he suffereth them to follow earthly and outward things.

Isidore. Hispaniensis. Syn. lib. 2. cap. 6.

Bede expoundeth the ninth to the *Romans*, in the sense and sentences of Saint *Austin*, and therefore concurrerth in the same Doctrine of Prædestination.

Prædestinatio non solum bonorum est, &c. Prædestination is not only of good, but it may be said also of euill, as God is said to doe the euill which hee doth

Austin. de Conser. presc. & prædest.

nor,

not, because he permits it. For he is said to harden a man when he doth not soften him, and to lead into temptation when he doth not deliuer. Therefore it is not vnfit that hee should thus Predestinate, while he doth not amend euill men, nor their euill deeds. But yet he is said more specially to foreknow good things; because in them, he makes that they be, and that they be good: but in the euill things he makes but their being, not the euill of their being.

Idem in Rom. 9.

Nem ergo ideo misertus est Deus, &c. God did not take mercie on *Iacob*, because hee willed and runned: but therefore *Iacob* willed and runned, because God had mercie on him. Let it be sufficient for thee who yet liuest by Faith, and not seeing perfectly, but knowing only in part, to know and beleue that God doth saue none but by free Mercie, nor damne none but by most righteous Iustice. But why hee saues or not saues, this man rather than that man, let him search who will looke into the great depth of Gods iudgements, but withall let him take heed, that hee fall not downe head-long.

*Bernard in Cant.
Serm. 14.*

Ius meum voluntas est Iudicis, &c. My right is the will of the Iudge. What more Iust for Merit? What more rich for reward? May not he doe what he will? Mercie indeed is shewed to me, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to saue me also, why wilt thou destroy me? Talke what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then life.

*P. Lombard or
Master of Sentences, lib. 1.
Dist. 41. D.*

Plegit eos quos voluit gratuita misericordia, &c. God Elected whom he pleased by free Mercie, not because they

they would be faithfull, but that they might be faithfull. And hee gaue them grace, not because they were faithfull, but that they might bee. For the Apostle saith: (1 Cor. 7.) *I obtained Mercie, that I might bee faithfull.* He saith not, because I was faithfull. Grace is indeed giuen to the faithfull, but it is also giuen first that he may be faithfull. So also he reprobated whom he pleased, not for any future merits, yet by a most true Iustice, though hidden from our eyes.

Manifestum est, quod id quod est gratia, &c. It is manifest that Grace is an effect of Prædestination, and that cannot bee put as a cause of Prædestination, which is shut vp vnder Prædestination. God would shew his goodnesse on some whom he Prædestinated in sparing them by way of Mercie; and on those whom hee Reprobateth in punishing by way of Iustice. And this is the reason why he chuseth some, and reprobate others. But why hee chuseth these vnto glory, and reprobate those, there is no reason to be giuen but the will of God.

Nem est talis causa prohibens, &c. There is on such cause, either forbidding the will of God, or causing it, by which an answer may be giuen, why hee loued this man, or hated that man.

Vocetur Prædestinatio bonorum, &c. Let the Prædestination of the good bee absolutely called Prædestination; and the Prædestination of the euill, Reprobation. And then Prædestination may be thus described: Prædestination is an euermlasting fore-appointment of finall Grace in the way, and euermlasting happinesse in the Countrey (or home) to the reasonable creature, by the will of God.

Thomas Aquinas
part. 1. q. 23.
art. 5.

Bradwarden the
profound.
De Causa Dei.
lib. 1. cap. 39.

id. lib. 2. cap. 45.

Garras in
Rom 9.

Hic quartò concludit, quod utrumque, &c. Hee concludes, that both Election and Reprobation, dependeth on Gods good pleasure, saying, Therefore hee hath Mercy on whom he will, &c. Because freely hee hath loued *Iacob*, and reiected *Eſau*, hee hath Mercie on whom hee will by giuing Grace; and hee hardeneth whom hee will, not by imparting wickednesse, but by not giuing Grace. Whereupon Saint *Austin*: As the Sunne in departing farre from the earth, doth harden Ice, not by imparting coldnesse, but by not giuing heate.

Thomas Caon-
pensis de Imit.
Christi. lib. 2.
cap. 63.

Ego sum qui cunctos condidi Sanctos, &c. I am hee that made all Saints. I gaue them Grace. I bestowed glorie. I know all their good workes. I preuented them in the blessings of my sweetnesse. I fore-knew my beloued before all ages. I Elected them out of the world, and they did not pre-elect mee. I called them by Grace. I drew them by Mercy. I led them through manifold tentations. I powred into them glorious consolations. I gaue them perseuerance, &c. I am to be blessed and honoured in them all, whom I haue so highly glorified and Prædestinated without any foregoing good workes of their owne.

Cassander ends
in the end of
this Doctrine.
Causula. str. 18.

Gratis Prædestinationis in diuinis literis, &c. The Grace of Prædestination is so greatly commended in the word of God, and Ecclesiasticall writers, That those who are indued with Faith in Christ, and with good workes springing from that Faith, may not ascribe these things to themselves, but vnto God, and to the Grace of his diuine Prædettination, and Election, and so may glory in the Lord, and not in themselves.

The

The Doctrine of King James, concerning Free-Will, and effectual Grace.

THe only way for enabling vs to doe it (viz. the will of God) is by our earnest prayer to God; that he will enable vs to doe it, according to that of Saint Augustine, *Da Domine quod iubes, & iube quod vis.* Medit on the Lords prayer.

And lead vs not into Temptation) the Arminians can bid. not but mislike the frame of this petition, for I am sure they would haue it, And suffer vs not to be led into temptation, &c. Saint Augustine is the best decider of this question, to whom I remit me.

The Reader is referred in the margent to Saint Augustine thus:

Aug. de Predestinatione Sanctorum, De dono perseverantia contra Pelagianos & passim alibi. Now Saint Augustines Doctrine of Free-will is shortly to follow.

Our next generall petition is, That his Kingdome may come, &c. That in the meane time, his will may bee done on earth, as it is in Heaven; The effect, which the Kingdome of Heaven in this Earth will produce.

The nature of man, through the transgression of our first parents, hath lost Free-will, and retaineth not now any shadow thereof, saving an inclination to euill; those only excepted whom God of his meere Grace hath sanctified, and purged from this Originall Leprosie. Declar. against Vorstius.

It sufficeth vs to know that Adam by his fall lost his Free-will, both to himselfe, and all his posterity, so as the best of vs all hath not one good thought in him, except it come from God, who draweth by his effectual Grace, out of that accursed and corrupt masse, whom hee pleaseth, for the works of his Mercie. Meditation on the Lords prayer.

The Doctrine of the Church of England concerning Free-will.

Article 10.

The condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling upon God. wherefore wee haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that wee may haue a good will, and working with vs when wee haue that good will.

Here wee see first, the seruitude of the Will vnder sinne in the state of naturall corruption. There is an impossibilitie of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectually preuent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth shee also teach and confirme it by practice. For in her Liturgie shee plainly acknowledgeth, both the slavery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sinne, it is said in a Collect: *The frailtie of man without thee, cannot but fall.* And in the Catechisme. *Know this that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and so serue him, without his speciall Grace.*

And concerning the efficacie of Gods grace on the Will in turning and changing it, the Church directly makes it the foundation and ground worke of diuers

diuers prayers: yea, in expresse tearmes the acknowledge Gods effectuall power on the Will to bee the ground of a prayer for the King. *Almightie and everlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy Rule and Governance, and that thou dost dispose and turne them, as it seemeth best to thy godly wisdom.* In which words Gods effectuall power on the Will is laid as the ground, and now see the prayer built vpon it, which is of the same substance.

We beseech thee so to dispose and governe the heart of our most gracious King and Gouvernor, that in all his Thoughts, words, and Workes, hee may ever seeke thy Honour and Glory. There is also another for the King in the Letany, *That God would so replenish him with the Grace of his Spirit, that hee may alway incline to his will and walke in his way.*

In which prayers, our Churche both obeyeth the Scripture, and performeth her dutie: but on the other side it is considerable, whether that Doctrine bee not a kinde of *Be traying and Disloyalty*, that denies these prayers, by denying the effectuall power of God on the will of man. For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that beleeues no such efficacy of Gods power to be at all on the Will?

Againe, the efficacy of Grace is yet more generally acknowledged by our Church, as wee may see in these patternes taken out of her Liturgy. *By thy speciall Grace preuenting vs, thou dost put into our mindes good desires.* Againe, *Lord wee pray thee that thy Grace may preuent and follow vs, and MAKE vs continually to be giuen to all good workes.* And againe, *O God for-*

as much as without thee, wee are not able to please thee, grant the working of thy mercy may in all things direct and rule our Hearts. But omitting diuers others, I adde these following, to shew that the efficacy of Grace, doth not onely moue our wills to good, but establisheth vs in goodnesse. Give us grace that we be not like children, carried away with euery blast of vaine doctrine, but firmly to be established in the truth of the holy Gospell. (To which prayer in these times especially it will not be amisse to say Amen.) Again, Almighty God which doest MAKE the mindes of all faithfull men to bee of one Will, grant vnto thy people that they may loue the things, which thou commandest, and desire that which thou doest promise, that among the sundry, and manifold changes of the world, our hearts may surely there be fixed where as true Ioyes are to be found.

To conclude, the Letany is a preident of diuers patternes; one while praying for the King, That his heart may be ruled in the Faith, feare, and loue of God: and another while, That the Church may be ruled and gouerned vniuersally in the right way. And againe, that God will bring into the way of truth all such as haue erred, and are deceived. Now these prayers while they begge of God, that good desires may bee put into the heart, that hearts may bee disposed and turned by God, &c. they doe plainly acknowledge the efficacy of Gods grace on the wills and hearts of men. For when they begge that Gods Grace may worke such effects; they acknowledge such effects to be the proper and kindly workes of Gods Grace.

THE DOCTRINE OF THE

Catholicke Church concerning Free Will,
and Gods effectuall Grace.

Perdidit nos libera Voluntas, &c. Free-will hath vñ done vs; and we who were Free, are now brought into bondage, and sold by sinne. *Tatianus Affirm. Orat. Com. Genes.*

Spiritus Sanctus affuescit, &c. The Holy Spirit vñeth to dwell in Man-kinde, and to dwell with Men, *1. Cor. 3. cap. 19.* **WORKING** the will of God in them.

Quando rogamus ne in tentationem veniamus, &c. *Cyprian de Orat. Dom.* When wee pray that we doe not goe into Tentation, we are admonished of our owne infirmitie and weakness by this prayer; lest any man should insolently extoll himselfe, lest any man should proudly, and arrogantly ascribe any thing to himselfe, &c.

Dei est, inquam, Dei omne quod possumus; inde vinimus, inde possemus, &c. *Idem epist. prima.*

It is Gods, I say, it is Gods, All that wee can doe: *1. 1. 1. 1.* thence we liue, and thence is our strength.

Retributione bonitatis ac pietatis paterna, &c. *Idem epist. 77.* The Lord by the Retribution of his goodnesse, and Fatherly kindenes, rewardeth in vs, that which himselfe hath wrought, and honoureth that which himselfe hath perfected. For it is of Him, that we overcome, and that the enemy being subdued, we doe attaine to the victorie of a most mightie combate.

Quicquid à nobis rectè geritur, &c. Wee must take heed, that whatsoeuer is well done of vs, our soule doe ascribe the causes of our vertue vñro the Lord, ascribing **NOTHING** to our owne **POWER**. *Basili de viis. Solit. cap. 17.*

11 in Psal. 42.

Vt decor anime fiat, & efficax, &c. That there may be Beautie in the Soule, and a power effectuall vnto those things that are necessary, there is need of Diuine Grace.

Id. in Psal. 42.

Anima omnis humana, maligno seruitutis iugo, &c. Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemie of mankinde, and being deprived of the Freedome of her Maker, she is carried away captiue, by reason of sinne.

Gregorius Nyssenus
in Orat.
Dionysia.

Quoniam igitur humana natura à boni iudicio fraude inducta aberrauit, &c. Because humane nature, being seduced by subtiltie, erred from the true iudging of good, and inclined our Will to the contrary, all mischiefes inuaded the life of man, and brought it into the power thereof, &c. Because we were incompassed and inthrallled by this tyrannie, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For wee cannot otherwise put off, nor auoide, the wicked Power of corruption, vnlesse the quickning power in steed thereof doe get dominion in vs. If then we doe pray, that the Kingdome may come vpon vs, by the force of these words wee doe begge; Let me be freed from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyrannie of sinne and wickednesse, be no longer effectuall against vs.

Id. ib.

Libertatem suam potestatem ac propriam voluntatē, &c. Man changed the freedome, & power of himselfe, and his own Will, with the heauy and noysome slavery of sinne.

Qui

Qui Christum sequitur, &c. Hee that followeth Ambrose in
gram. Lucan. Christ, if he be asked why hee would be a Christian, he may answer, because it was my Will. Which when he saith, he doth not denie, that it was Gods Will also. For the Will of man is prepared of God, it is Gods grace, which causeth that God is worshipped of a Saint.

Quando dicit, Nemo potest venire me, &c. When he saith, *No man can come vnto mee*, he breaketh the proud freedome of Will; which if it would goe vnto Christ, vnlesse that bee done which followeth, (*Except my heavenly Father draw him*) it shall will in vaine, and striue in vaine. And this is also to be noted, That he which is drawne, doth not runne of his owne accord, but is brought, either drawing backe, and slowe; or vnwilling.

Libero arbitrio male utens homo, &c. Man abusing Free-will, lost both it and himselfe. For as hee that kills himselfe, kills himselfe by life, yet by killing himselfe comes not to liue; neither can raise himselfe vp againe, when hee hath killed himselfe: so likewise when by Free-will sinne was committed, sinne ouercomming, Free-will it selfe was lost: for of whom a man is overcome, to him hee is in bondage. This is verily the sentence of the Apostle *Peter*: which being true, what can be the liberty of a bond-slave, but onely a delight in sinning? Hee serueth God freely, who willingly doth the will of his Lord. And by the same reason hee is free vnto sinne, that is the seruant of sinne. Wherefore he shall not be free vnto Righteousnesse, except being freed from sinne, hee begin to be the seruant of Righteousnesse.

*Idem de Prædesti-
Santi. cap. 10.*

Et si homines faciunt bona, quæ pertinent, &c. Although men doe those good things which belong to the worship of God; it is Gods doing that they doe what he commanded. Therefore these things are commanded to vs, and yet are shewed, to be the gifts of God; that it may be vnderstood, that they are our workes, yet God worketh that we doe worke them.

*Idem de corrup. &
gra. cap. 12.*

Tantum quippe Spiritus Sanctus accenditur voluntas, &c. Their will is so much kindled with the Holy Ghost, that therefore they are able to worke because they will; and therefore they will, because God worketh that they will.

*Prosper de voc.
geni. lib. 1 cap. 9.*

Plenissime declaratur omnia, &c. It is most fully declared, that all things which pertaine to the obtaining of life etenall, without Gods grace, can neither bee begun, increased, or perfected; and any election, that boasteth of Free-will, that sentence of the Apostle doth most invincibly withstand, when he saith, who hath discerned thee?

*Arausican
Councell. cap. 4.*

Si quis ut à peccato purgemur, &c. If any man doe affirme, that our Will doth seeke God, that wee may be purged from sinne, and doth not confesse that by the infusion of the Holy Ghost, and his working in vs, it is wrought that wee should Will to bee purged, he resisteth the Holy Ghost, saying by *Salomon*: The Will is prepared of the Lord; and he resisteth the Apostles wholesome teaching: It is God that worketh in vs, both to Will and to doe, of his good pleasure.

Ibid 9.

Quoties bona agimus, Deus in nobis, &c. As often as we doe any good workes, God in vs, and with vs, worketh that we worke.

Ante

Ante seruus peccati, nunc seruus Iustitie, &c. Yee were before the seruants of sinne, now the seruants of righteousness, &c. Sinne before falsly said that thou wast a free-man, when it held thee a wretched bond-man. But Grace now calleth thee a seruant, whom truly to make free, shee hath adopted to bee a sonne of God. *Chrysostomus. Sermon 114.*

Quid enim aliud potuit, &c. What can bee borne of a seruant but a seruant? For Adam did not beget sons when he was a free-man, but when hee was a seruant of sinne. Therefore as euery man is of him, so euery man is by him the seruant of sinne. *Petrus Diaconus de Ineu. &c. gra. cap. 6.*

Regnante peccato habet liberum arbitrium, sed liberum sine Deo, &c. When sinne raigneth, man hath Free will, but free without God, and therefore miserably, and slauiishly free, because not made free, by the free gift of Gods Mercie. This the Apostle doth euidently insinuate, saying: When yee were the seruants of sinne, yee were free vnto Righteousnesse. Therefore hee cannot be the seruant of Righteousnesse, which is free vnto Righteousnesse, because as long as hee is the seruant of sinne, he is not found fit to serue any thing else but sinne. From this slavery of sinne no man is made free, but he that is freed by the Grace of Christ our deliuerer; that so being freed from sinne, he may become the seruant of God. *Fulgentius lib. 1. Inuar. de gra. cap. 19.*

Ipsa facit ut faciamus, &c. God worketh that wee worke, by whose working in vs, all the good that wee doe, is wrought. Of whom it is said to the Hebrews: Let him make you perfect in euery good worke, working in you that which is pleasing in his sight. *Id. de predest. ad Aluminum lib. 1.*

Ad indignam mentem veniens Deus, &c. God comming

Greg. Mag. in
Job. lib. 18.
cap. 22.

to an vnworthy soule, makes her worthy by comming to her; and worketh in her those workes which hee may reward, though hee found NOTHING in her but that which he might punish.

Isidore Hispal.
Sent. lib. 2.
cap. 5.

Profectus hominis Dei donum est, &c. The profiting of man is the gift of God. Neither can any man be amended of himselfe, but of the Lord. For man hath not any thing of his owne that is good, whose way is not his owne, as the Prophet witnesseth: *I know Lord that the way of man is not his owne.*

Anselmus in
Rom. 8.

Aguntur Spiritu Dei, ut & ipsi, &c. Men are actuated by the Spirit of God, that they may act that which is to bee done, and when they haue done it, they may giue thanks, to Him by whom they were actuated. For the Spirit of God which actuateth them, is both their leader and helper in their actions.

Bernard de lib.
arb. & gra.

Verba non sunt mea, sed Apostoli, &c. They are not my words but the Apostles, who attributes all the good that may possibly be, vnto God, and not to his owne Will; euen to thinke, to will, and to doe. If then God worketh these three things in vs, (that is, to thinke good, to will it, and to performe it) he worketh in vs, the first indeed without vs, the second with vs, and the third by vs. For by sending in a good thought he preuenteth vs; by changing our wicked Will, hee ioynes it to him by consent, and by giuing power to our consent, this inward WORKER, shewes himselfe outwardly in our manifest worke.

Plombard lib. 2
dist. 29 In Hug.
de S. p. 163.

Post peccatum ante reparationem, &c. After sinne, and before the restoring of Grace, the Will is oppressed, and ouercome of concupiscence, and is weake in euill, and hath no grace in good; and therefore it can sinne,
and

and it cannot chuse but sinne, and that damnably.

Operans Gracia, est qua prauentit, &c. Working, (or Id. lib. 2. dist. 26. operating) Grace is that which preuenteth the good 4.

Will: For by it the Will of man is freed, and prepared, that it may bee good, and that effectually it may will good. But cooperating Grace followeth the Will when it is good, in helping it.

Gracia Dei mecum ostendit ut spepo, quod ipsa est causa efficiens, &c. The Grace of God with mee, I hope Era. in ward. de causa. Dei. lib. 1. cap. 40. will shew, that Grace is properly the efficient cause of

euery good act: I meane Grace freely giuen, which is an habite poured into the soule freely by God. Verue, and chiefly the chiefest vertue, Grace of Charity is no lesse EFFECTVALL than Vice. But Vice effecteth euill acts, wherefore Grace or Charity effecteth good acts. And that I may say nothing of vices, morally gotten, who doth not know, who doth not feele, what acts one Radicall vice effecteth, that law of the members, that tyrant of nature, that source of sinne, Concupisence, or the lustfullnesse of our flesh, which also the Doctors often call Originall sinne? A witnesse hereof is experience, too common, too forceable. A witnesse also is the Apostle, when hee saith, *I am carnall, sold vnder sinne, for what I doe, I allow not: For I doe not that which I would, but that which I hate that I doe.* Seeing then that lust is so violent, so effectually, so manifoldly actuous, how doth Charity repress, diminish, and ouercome it, if she doe nothing at all, if she moue nothing at all, if shee be altogether idle?

Qua Gratia non noua Voluntas creatur, &c. By which Grace, there is not created a new will, neither is the Cassander Con. sub. Art. 12. will

will inforced being vnwilling, but the will being sicke is healed, being depraued, is rectified; and is changed from euill into good. And by an inward kinde of motion is drawne, that of vnwilling it may become willing, and may freely consent to the Diuine calling; and afterward the same Grace cooperating, it may obey the will of God, and by the same Grace persevering in good workes, may also through the same Grace enter into the inheritance of the heauenly Kingdome. This Doctrine of the Grace of God and Free-will the soulder Schoole-men strongly defended against the *Pelagians*, among whom was *Thomas Branarden* (or *Bradwarden*) called in his time the profound Doctor, who wrote an excellent worke (which he calleth a summe) against *Pelagianisme*, increasing in his dayes. And how much many of them did attribute to Grace, *Bona uenture* alone may testifie: This (saith he) is the dutie of godly mindes, that they attribute nothing to themselves, but all to the grace of God, wherein how much soeuer a man doth giue to the Grace of God, hee shall not depart from pietie, though by giuing much to the Grace of God, hee take away something from the power of Nature, or Free-will; But when something is taken away from the Grace of God; and that is giuen to Nature which belongs to Grace, there may be danger.

THE

THE DOCTRINE OF

King I A M E S , concerning the Cer-
taintie of Saluation, and against the
Apostacy, or falling away of
the Saints.

ABout the same time one Bertius a Scholler of the late Declar. against
Arminius (who was the first in our Age that infe-^{Vorsium,}
sted Leyden with herisie) was so impudent, as to send a
letter unto the Arch-bishop of Canterbury, with a booke
intituled de Apostasia Sanctorum. And not thinking
it sufficient to arow the sending of such a booke (the Ti-
tle whereof onely were enough to make it worthy the fire)
hee was moreouer so shamelesse, as to maintaine in his let-
ters to the Arch.bishop, that the Doctrine contained in his
booke, was agreeable with the Doctrine of the Church of
England. Let the Church of Christ then iudge, whether
it was not high time for Vs to bestirre Our selues, when as
this Gangrene had not only taken hold amongst Our nee-
rest Neighbours, so as Non solum paries proximus iam
ardebat, not onely the next house was on fire, but did also
begin to creepe into the bowels of Our owne Kingdome.

It is true, that it was Our hard hap not to heare of this
Arminius before hee was dead, and that all the Reformed
Churches of Germanie had with open mouth complained
of him. But as soone as wee understood of that distracti-
on in your State, which after his death hee left behinde
him, wee did not faile (taking the opportunitie when your
last extraordinary Ambassadors were here with Vs) to
use some such speeches unto them concerning this matter,
as we thought fittest for the good of your State, and which

wee

Wee doubt not but they have faithfully reported unto you. For what need Wee make any question of the Arrogancy of these Hereticks, or rather Atheisticall Sectaries amongst you, when one of them at this present remaining in your Towne of Leyden, hath not onely presumed to publish of late, a blasphemous booke of the Apostasie of the Saints, but hath besides beene so impudent as to send the other day a copie thereof as a goodly present to our Arch-bishop of Canterbury, together with a letter wherein hee is not ashamed (as also in his booke) to lye so grossely, as to avow that his Heresies contained in the said booke, are agreeable with the Religion, and profession of the Church of England. For these respects therefore have wee caused enough very hartily to request you so roote out with speed, those Heresies and Schismes, which are beginning to bud forth amongst you, which if you suffer to have the Raynes any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.

Id.

His Maieslie doth exhort you, seeing you have heretofore taken Armes for the libertie of your Consciences, and have so much indured in a violent and bloudie warre, the space of fortie yeeres for the profession of the Gospell, that now having gotten the upper hand of your miseries, you would not suffer the followers of Arminius to make your actions an example for them to proclaime to the world, that wicked Doctrine of the Apostasie of the Saints.

It is all worthy of deepe consideration; and among, (if not aboue) the rest. 1. The opinion that this great and wise King had of this Doctrine of The Apostasie of the Saints. Hce faith of a booke so intituled;

led; The Title were enough to make it worthy the fire. And he calls him *Hereticke and Atheisticall Sectary* that published this booke. The booke also He termeth, *A blasphemous booke of the Apostasie of the Saints.* And by his Ambassadour He calls it, *That wicked Doctrine of the Apostasie of the Saints.* 2. What agreement this booke and Doctrine had with the Doctrine of the Church of England. Hereof the King saith, *Hee was shamelesse to maintaine in his letter to the Arch bishop, that the Doctrine contained in his booke was agreeable with the Doctrine of the Church of England.* And againe, *A letter wherein he is not ashamed (as also in his booke) to lye so grossely, as to avow that his Heresies contained in the said booke, are agreeable with the Religion and profession of our Church of England.* 3. The dangers that arise from this kinde of Doctrine. *Arminius left behinde him a distraction in the State, And, you cannot expect any other issue thereof, then the curse of God, infamy throughout all Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.* 4. The counsell that was both taken and given hereupon. *It was high time to bestirre our selues, when as this Gangrene, had not onely taken hold on our neereſt Neighbours, but did also begin to creepe into the bowels of Our owne Kingdome.* And, *For these respects therefore haue wee cause enough, very hartily to request you, to root out with speed these Heresies, and Schismes, which are beginning to bud forth amongst you.*

I may adde hereunto the Doctrine of the Articles of the Church of Ireland, which fitly may here be inserted, as both looking to King James, vnder whose Authority and protection it came forth, and was

maintained, and looking to the Doctrine of the Church of *England*, since it were an intollerable and impudent iniury, to the wisdom and religious knowledge of those times, to say that betweene them there was not a harmonic.

Article of Ire-
land; Num. 33.

All Gods elect, are in their time inseparably united unto Christ, by the effectfull and vitall influence of the Holy Ghost, deriued from Him, as from the Head, unto euery true member of his Mysticall Body.

Num. 38.

A true, liuely, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away in the Regenerate, either finally, or totally.

THE DOCTRINE OF THE Church of England, for Certaintie of Saluation.

THE Church of *England* teacheth the certaintie of Saluation, and she hath done it so constantly and and generally, that it will be very hard to produce any one of her *Sonnes*, that durst (before very late dayes) to affirme and defend to the contrary, by any publike worke and writing. Shee hath taught this Certaintie by her owne *Articles*: Shee hath re-enforced it by an exposition of Her *Articles*, it hath beene explained and enlarged, by *Articles* of *Lambeth*, it hath beene taught by Her most eminent *Sonnes*, the Reverend Fathers the Bishops of this Church, and the Professors of Divinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Divinitie to her children. And wee see that it hath also beene sealed

sealed vp and settled in Articles of the Church of Ireland, betweene which Church, and the Church of England, to make a contraritie and opposition is a thing of extreame danger and absurditie.

And first for her owne Articles. In the Article of Prædestination, our Church teacheth the Certaintie of *Saluation* diuers wayes. One way, by making *Saluation* to depend on such a constant and sure *Election*, that it bringeth the Elect constantly to *Saluation*. A constant Decree of Election, brings the Saints constantly & assuredly through the way of *Saluation*, vnto the wayes end, even *Saluation* it selfe. This constant bringing of the Elect to *Saluation*, wee may finde in these words.

God hath constantly Decreed by his Counsell secret to vs, to deliuer from Curse and damnation, those whom hee hath chosen in Christ out of Man-kinde, and to bring them by Christ to euerlasting Saluation. Article. 17.

From hence is it plaine and easie to argue.

Those whom God hath constantly Decreed to bring to *Saluation*, they are constantly and certainly brought to *Saluation*.

But here God hath constantly Decreed to bring his Elect to *Saluation*.

Therefore the Elect of God are constantly and certainly brought to *Saluation*.

And that this bringing to *Saluation*, is not in the wayes end only, but in the way it selfe, the particulars by which the Elect are brought to *Saluation* plainly shew, which are to follow in the next consideration. But here by the way, let vs note, that this bringing to *Saluation*, by a constant and certaine

Decree, carries with it a certaine, and assured Salvation, even by the confession of the Enemies of it. For in this very respect, because it induceth a certaine and constant Salvation, they reiect it; as that which crosseth their inconstancie and mutabilitie of *Salvation*. This Doctrine of certaintie crosseth their doctrine of Incertaintie, and therefore their doctrine of incertaintie, crosseth and reiecteth this doctrine of Certaintie. For well they know that it must be a certaine *Salvation*, which is wrought and brought to passe by a constant and absolute Decree of Election. Therefore to plant this Apostacie, and that men though Elected, may haue leaue to fall from *Salvation* if they will, they make an Election, which followeth a man, vpon the condition of his fore-seene perseverance. So that as in the doctrine of our Church, a constant Decree of Election, constantly bringing to Salvation must needs withall giue a finall perseverance in the state of grace, their Doctrine not enduring this constant perseverance and saluation, issuing from a constant Decree of Election, haue deuised an Election that waites vpon man, to see whether hee will giue to himselfe finall perseverance, by his owne Free-will. An Election by which no man is actually Elected vntill hee be no man, that is, vntill hee be parted the soule from the body. But (as I said before) our Doctrine may be knowne to be a Doctrine of Certaintie, that doth oppose and reiect this falling away, because the fallers away doe oppose and reiect it, there being indeed an incompatibility betweene, a constant Decree, that brings men constantly to Salvation; and a dependant and contingent Decree, that waites on
mans

same vncertaine Will, to see whether his will will finally perseuer, and so bring his owner to Election.

A second way, by which our Church teacheth the certaintie of Saluation in this Article is this; Because shee layeth the same grounds that *St. Paul* doth, when hee planteth and buil deth a certaintie of Saluation. Yea, shee almost vseth the same words. *Saint Paul*, first in a generall sheweth that there is a constant and vnterrupted progresse of good and happinesse to the Saints that loue God, and are called of his purpose. This generall hee makes good by particulars; for hee bringeth them in as proofes of the generall. Therefore hee begins with the word, *For: For whom hee did fore-know, hee also did predestinate to bee made like to the Image of his Sonne, whom hee did predestinate them he also glorified.* Behold, the Apostle hath made good his generall by these particulars. His generall of the constant good and happinesse of the Saints, is proued by these particulars, because God from his first fore-knowing or taking notice of them, neuer leaues doing them good from one degree of good to another, vntill hee hath brought them to eternall glory and blessednesse. So that this place is no other but a prooffe of the constant and vndefeasable happinesse of the Saints. Now let vs see how our Church doth paralell this Doctrine of *Saint Paul* with the Doctrine of her Article. Our Church first in the generall teacheth, that God by his constant Decree bringeth his Elect to Saluation; And then shee also descends to particulars in the like manner. *wherefore they, which be indued with so excellent a benefite of God, be called according to Gods purpose, by his Spirit marking in*

due season; they through grace obey the calling; they bee iustified freely; they be made sonnes of God by Adoption, they be made like the Image of his only begotten Sonne Iesus Christ; they walke religiously in good workes, and at length by Gods mercy they attaine to everlasting felicitie. Behold here also the particulars, by which that generall bringing to Salvation is perfited, so that to ioine both together; The businesse of Saint *Paul* and our Church is both one, or rather the purpose and businesse of Saint *Paul* is the purpose of our Church, euen to shew that the Saints and Elect are constantly and infallibly brought to Salvation and happinesse by Gods loue and Election. And indeed there is such a continued, and indissoluble chaine beginning in Gods purpose and Decree, and not ceasing vntill it bring the Saints to Gods to be glorified, that there is no roome, nor gappe for this full and finall Apostasie to breake in, and interpose it selfe.

And that wee may be yet more sure, that this place of Saint *Paul*, did intend this very thing to proue the infallible, stedfast, and perpetuall blessednesse of the Saints; as before it hath appeared, both by his generall position at his entrance, & after by the particulars in his progresse, so it may also most fully appeare, and strongly (for a three-fold cord cannot be broken) by the vse that he makes in his egressse. It were too much to stand vpon each particular of his inference and application: I will take notice of a few. First, he triumphs like a conqueror, beholding the safetie and assured victory of the Saints: *what shall wee then say to these things? If God be for vs, who can bee against vs? God is for the Saints all the way from the first fore-*
knowledge,

knowledge, vnto the finall glory, what *Arminius* or *Berius* can make any Apostacy to be against vs, when God is throughly for vs. God being stedfast with vs from Election to glorification, no interloper can come in with intercision to cut off and put a sunder this continued chaine of happinesse, which God hath ioynd together and guardeth all the way. And that yet more plainly you may see that this was *St. Pauls* very meaning and purpose, behold it in his owne words. *who shall seperate vs from the loue of Christ?* See here a challenge sent to the whole world, for hee desieth any thing that would seeme to seperate Gods beloued from the loue of God. Wherefore let the *Arminians* take heed how they come within *Saint Pauls* defiance. For the truth is, they doe vndertake to accept *Saint Pauls* challenge, and giue an answer to his question; for when *Saint Paul* saith, *who shall seperate vs from the loue of Christ?* They answer, that there are many things that may seperate Saints from the loue of Christ. But let them take heed how they make *St. Paul* their aduersary. For it concernes them heere to agree with *this aduersarie while they are in the way, lest their aduersary deliuer them to the iudge, &c.*

Neither is *Saint Paul* contented to defie their Apostacy & separation only by way of a question in generall termes, but he passeth on to particulars and most weightie ones, which (if any) might cause an Apostacy and separation of Saints from the loue of God. But both these particulars he denyeth to bee able to separate, yea, generally all or any creature hee denyeth to bee able to separate vs from the loue of God in *Christ Iesus*. Here also I will spare to insist on every particular;

Job. 24.

particular; but I desire the Reader to consider of a few of them which I thinke include all other, if the rule be true, that the greater includes the lesse. First, *Life and Death cannot separate vs.* Now the Author of Apostacy himselfe could say, *Skin for skin, and all that a man hath will be giue for his life. Touch therefore his bone and his flesh, and hee will curse thee to thy face.* But both the example of *Iob* and the Doctrine of Saint *Paul* shew that death, nor paine doe not separate the Saints from the loue of God. For *Iob* will trust in God though hee kill him; and *Paul* saith, *That in all those things wee are more then conquerors.* Now if this *maximum terribilium* cannot separate the Saints from the loue of God, what can lesler terrors doe? surely they can separate lesse.

But here by the way, let me give a note of instruction, or at least remembrance, to the Doctors of *Apostacy*, that in this case of *Iob* and other Saints, of whom *S. Paul* speaketh, *it is God that loued vs* who makes vs to conquer, and not our owne Free-will; for certainly, if God did not hold vs by his loue, but wee held him only, there were quickly an end of the businesse; death and many things else would separate vs from the loue of God. Especially if among those many things, wee take notice of those that follow: *Angels, Principallities and Powers.* These are the mightiest creatures of all, and yet these cannot separate vs from the loue of God. Now if these that excell in power cannot separate vs, how can any lesler, and inferior powers separate vs? But here also wee must carefully and humbly acknowledge, that we have no defence, *safety and securitie* against these mighty powers,

powers, but the preuailing power of God, which as-
 sisteth those whom he loueth, and makes them con-
 querors, For these are the sonnes of *Anah*, of whom
 it is said, *who can stand against the Sonnes of Anah*. This
 is the strong man whom none can binde but one that
 is stronger then hee. And indeed this is the very
 cause of our ouercomming if we beleewe *S. Iohn*, Be-
 cause hee that is in vs, is greater then hee that is in the
 world. Therefore Gods constant loue is still to bee
 lookt vnto, as the only cause of our safetie, which
 keepes our wills by grace against these ouer-mightie
 enemies; and wretched were wee, if our wills were
 put to keepe themselves by grace. For then if we were
 but as *Adam*, these principalities and powers would
 preuaile with vs as with *Adam*, especially having a
 body of sinne about vs which hee had not. But the
 only cause of our standing against these principalities,
 vnder whom *Adam* fell, is the constant loue and pur-
 pose of God; By that as *S. Paul* saith, *We are more then*
conquerours, and thence it is, that Principalities and
 Powers cannot separate vs from the loue of God. And
 as by this constant loue of God we are constantly and
 safely preserued from separation and Apostasie, so let
 our constant fastie ever acknowledge this constant
 loue and purpose of God to bee the cause of it. But
 both this safetie and the cause of this safetie the tea-
 chers of Apostasie doe denie, so robbing God of the
 glory of mans stabilitie, and robbing man of the safe-
 tie and stabilitie which hee hath from God. Finally,
 that yet wee may know our selues to be fully and fi-
 nally safe, the blessed Apostle is not contented to
 speake of safetie from separation and Apostacie onely

1 Ioh. 4.4.

2 Cor 1.21.

in the present time, but he denies Apostacie, both by future things, and in the future time. *Nor things present, nor things to come, &c. shall bee able to separate vs from the loue of God.* Behold a finall and full perseuerance in safetie, for things present cannot separate vs, and things to come shall not be able to separate vs, yea, no other creature; that is, nothing can separate vs, and therefore not the *Arminians*.

A third way by which our Church in this Article doth teach Certaintie of *Saluation* is this: shee saith that the *consideration of Election doth establishe in the Saints a Faith of their saluation to bee enioyed through Christ.* For the Saint finding in himselfe the mortification and vivification of the Spirit, hence ascendeth vp to the knowledge, view, and consideration of his Election, and from this constant Election hath a stable and sure Faith that hee shall enioy eternall saluation in Christ. Now from hence plainly issueth this argument.

That saluation is certaine, whereof there is an established Faith.

But there is an established Faith of the *Saluation* of of the Saints.

Therefore the *Saluation* of the Saints is certaine.

The first proposition cleareth it selfe by its owne light. For there is not an established Faith of vncertaine and fallible things; but of certaine. Yea, if there were no other word but the word of Faith, this Faith presumeth and presupposeth a certaine and infallible truth, for the object of it: and consequently in this place a certaine and infallible saluation of the *Saints*.

The second proposition is raysed plainly out of the
words

words of the Article. For the consideration of Election is there said, vpon the view of Sanctification to establish a Faith of *Saluation* to be enioyed.

Wherefore I may conclude in the words of the ninth Article.

There is no condemnation to them that beleue and are baptized.

Which the Article of *Ireland* thus resembleth;

Howsoever for Christs sake, there be no condemnation Num. 24.
to such as are regenerate and doe beleue.

The first of which is a position of our Sauour:
They that beleue and be baptized shall be saued: They Mark. 16.16.
are not onely now in the state of *Saluation*, but they
shall hereafter be saued, for hee that beleueneth shall not Ioh. 5.24.
see condemnation. And the other resteth on the saying
of Saint Paul, who saith that to the Saints there is no
condemnation; *For the Law of the Spirit of life which* Rom. 8.
is in Christ Iesus, freeth a Saint from the law of sinne and
death. Now if a Saint bee free from death, who can
make him a bondslaue of death? This were flatly to
affirme that which the Apostle denyes both here and
elsewhere. *Wee haue not receiued the spirit of bondage to* Rom. 8.15.
feare againe, but the spirit of Adoption; by which wee cry
Abba Father: And if a sonne, then no more a seruant:
Behold Saint Paul saith, *wee haue not receiued the spirit* Psal. 46.7.
to feare againe, who then dares to put vpon the Saints
a spirit of bondage to feare againe? and Saint Paul
saith by the Spirit of God, *If a sonne, then no more a*
seruant: And how dares flesh and blood to say, if a
sonne, yet againe a seruant? But let vs stand fast in the
libertie wherewith Christ hath made vs free, neither
let vs againe be intangled with the yoke of bondage.

Ioh. 9.35.

Luk 1.74.

1 Ioh. 3.3.

Let vs say with Saint Paul, *once a sonne, and no more a servant; once a sonne, and a sonne for ever.* And indeed Christ himselfe saith, *That a sonne abides in the house for ever, onely let vs remember, that therefore we are deliuered from this feare and house of bondage; That being deliuered from our enemies wee might serue God without feare; In holinesse and righteou(s)nesse before him all the dayes of our lines.* Our safety is giuen vs mainly for an encouragement to holinesse: *For hee that hath this hope purgeth himselfe as God is pure.*

And now that it may appeare, that I haue not wre-
sted a priuate sense out of these publike Articles, let
vs see whether the same truth hath not beene publicly
taught by others.

There is a worke (formerly alledged) which hath
this Title, *The Faith, Doctrine and Religion, professed
and protested in the Realme of England, and Dominions
of the same, expressed in thirtie nine Articles, the said
Articles analysed into propositions, &c.* This worke was
made by a Chaplaine of Doctor Bancroft, late Arch-
bishop of Canterbury, and to his Grace Dedicated. But
it is well knowne Arch-bishop Bancroft did not fauour
any Puritanicall or Schismaticall Doctrin, neither is
it to be thought that his Chaplaine, would or durst
offer any such vnto him. Neither is it to be beleueed,
that he would be so shamelesse as to say to the same
Arch-bishop, in his Dedicatorie Epistle, That these
Propositions *shew* (that is the Church of England)
publickly maintaineth, if there had beene any Puritani-
call Doctrin maintained in them.

Now this Writer, hauing raysed a Proposition vp-
on these words of the seuenteenth Article (*constantly
decreed*) he inferreth.

wander

*wander then doe they from the truth, which thinke,
That the Regenerate may fall from the Grace of God, may
destroy the Temple of God, and be broken off from the Vine
Christ Iesus.*

The same Doctrine is proued by other Articles,
more plainely and punctually vnfolding what was in
the former Articles, truly and really contained,
though not so manifoldly, nor seuerally expressed.
Neither were these Articles (commonly called the
Articles of *Lambeth*) approued by obscure, priuate, or
Schismaticall persons, but by chiefe Fathers of this
Church in Eminence and Authoritie. *Iohn Arch-bishop
of Canterbury, Richard Bishop of London, Richard elect
Bishop of Bangor, Doct^r Whitaker, and other most learned
Diuines.*

In these Articles we finde the points of *Free Elec-
tion, Finall perseuerance, and certainty of Saluation*
embraced by the Fathers of our Church; and parti-
cularly in these which follow.

*The cause which moued God to predestinate some to
life, was not the foresight of their Faith, or of their Per-
seuerance, or of their Good workes, or of any thing else
which is to be found in men predestinate, but Gods meere
good will and pleasure.*

*A true, liuely, and iustificiing Faith, and the Spirit of
God which sanctifieth, is neither finally, nor totally ex-
tinct in the Elect, it sailes them not, it forsakes them not.*

*A man truly faithfull, that is, A man indued with a
Faith that iustificieth; may bee assured by Faith of the Re-
mission of his sinnes, and of his eternall Saluation through
Christ.*

And now if I should vndertake to bring forth the

sayings of those Doctors and Fathers of this Church that haue taught the Perseverance of the Saints and Regenerate, and the Certainty of Salvation ensuing this certaine Perseuerance, multitude would overcome me, and exceed the bounds, both of this worke, and the Readers patience. And yet it is also almost an equall difficultie to shew any number that haue publikely (without the cry of the Countrie) maintained the contrary Doctrine; That is, *the Apostacy of Saints, and the Mortalitie of the (Immortall) seed of God.* And though some would faine seeke shelter vnder the shadow of Dr. *Ouerall*, yet hee doth not only leaue them open to stormes, but his owne drops doe fall downe and batter them. For in the Great, Famous, and Royall Conference at Hampton Court, hee is recorded thus to say for Totall and finall Perseverance.

Those which were called and iustified according to the purpose of Gods Election, howsoeuer they might and did sometimes fall into grievous sinnes, &c. Yet did neuer fall, either TOTALLT from all the graces of God so bee vtterly destitute of all the parts and SEEDE thereof, nor FINALLT from iustification.

But to set some bounds vnto boundlesse abundance, and to auoide both tedious multiplicitie, and meere penurie, I will bring forth some few of our Doctors, as a patterne of the rest; Men that cannot be accused for want of skill to know the Doctrine of our Church, nor I thinke of dishonestie, that they should want will to shew it; and most of them were dead before late questions, and dead men are commonly very vnpartiall Iudges.

The Councell of Trent, even that *sinfull* Councell, in *one* Canon saith thus, &c. And in a third Canon thus. If any man shall say with a firme Certainty, that he shall have that great gift of Perseuerance to the end, *unlesse* he hath learned it by some speciall Revelations, let him be *at-cursed*. Vnto which three wicked Canons, &c. Where this Reuerend Father sheweth it to be the Doctrine of Trent, and withall a wicked Canon, which teacheth this Doctrine, that a man cannot be certaine of *finall* perseuerance. Expos. on the Creed.

Doctor
Harington Bishop
of Worcester.

Again. By the spirit of Adoption, and effects of Gods grace agreeable, wee may haue certaine knowledge, that we shall inherite Gods kingdome, which none shall doe but they that continue to the end, and were appointed vnto it, before the beginning of the world. Ibid.

When it pleaseth him to adde that, Hee abideth for ever (that is, the Holy Ghost, Ioh. 14. 17.) this comforteth beyond the reach of either penne or Heart. For hereupon it followeth, that so sure is our saluation with him in that eternall ioyfull kingdome, that wee cannot fall from it finally. For this blessed Spirit is the pledge of our inheritance, whereby we are sealed vnto the Day of Redemption: Hee therefore abiding with vs for ever, needs must wee be sure of that whereof he is a pledge and an earnest given, which is the very peace of God that passeth all vnder standing. O sweet office therefore of a blessed Spirit. And O thrice blinded men with darknesse of Rome, that will teach vs to doubt of our Saluation. wee haue this Spirit as a pawne, and the promise of his abode for ever with vs, though the times may come through grievous temptations, that wee may not thinke so for a while. Ibid.

where Finally Hee (that is, the Holy Ghost) is lost, he
never

never was by Sanctifying grace. Ibid. Whence issues a plaine conclusion, wherefoever the Spirit was by Sanctifying Grace, there he is not finally lost.

Doctor Abbas
Bishop of Sa-
lisbury.

As for the Blisse and Glory of Heauen, though yet we know it not, yet wee know that God hath giuen to vs, the interest and Title of it already, and by Faith doe stand assured through the Spirit, that hee will in due time giue vs the full sight and fruition of it. And a little after out of S. Austin, De prædest. Sanct. cap. 17. Hee calleth and iustificieth none but whom hee hath prædestinated vnto glory, and therefore it followeth, that hee giueth them perseuerance, for the attainment of the said Glory. Certaintie of Saluation against D. Bishop.

The same S. Austin saith to his hearers, If there be in you faith which worketh by loue, even now yee belong to them that are prædestinated, called, iustified. Now sith the faithfull by S. Austens iudgement, doe belong to them that are prædestinated, called, iustified, it followeth by Saint Austins iudgement, that they are to be assured, that they belong to them that shall be glorified, and therefore shall certainly perseuere; because whom God hath prædestinated, called, iustified, them he hath glorified, as the Apostle saith, and therefore doth S. Austin will the faithfull man to beleene that he shall liue for ever.

In Psal. 148.

But I need not to insist much on particular sentences of this Right Reuerend and learned Father of our Church, seeing he hath whole Discourses, of *The Certainty of Saluation, and of the Perseuerance of Saints*: to which I would rather remit the Reader, that hee may quench his thirst in the Fountaine it selfe. Only I aduertise him, that in the Epistle Dedicatorie to *His Maestie* (then Prince of Wales) there is a complaint of

De person. Sac-
torum.

of some of our Divines, that following the by-paths of *Arminius*, *Dogmate etiamnum destruant Articulus Religio-*
nis, quos prius propria manu confirmarunt. Wherin this
 Reverend Bishop sheweth vs, that *Arminianisme*
 (wherof falling from saintship or the grace of regene-
 ration is a part) is the way to destroy the *Articles of Re-*
ligion, And if a Minister write *Arminianisme*, he writes
 against those Articles, which he hath confirmed by
 his owne subscription & writing. So vpon the matter
 the same hand writes forward & backward for and a-
 gainst the same things, yea, contrarily and against it
 selfe. Suffer me also to obserue another saying in the
 very entrance of that worke. *Repertus est &c.* There is
 found one *Bartius*, a false teacher of *Leyden*, who was not
 a fraid to set forth a booke execrable in the very Title of it.
 OF THE APOSTACT of the SAINTS: a man as it seemes
 of the Schoole of *Arminius*, whom also the *Vorstian* liberty
 of Prophecyng (that is, a licentiousnes that growes mad a-
 gainst wel established Religion) hath transported and per-
 swaded him, that out of one inch of Noueltie, & most vaine
 desire of singularity, he should depart from the receiued sen-
 tence of our Churches. Wherin it may evidently appeare
 in what contrarietie to the Doctrine of our Church,
 standeth or rather falleth, this *Apostacy*, and falling a-
 way of the Saints.

Augustine saith not, That no man can be sure of perse-
 uerance &c. But of perseuerance he affirmeth, ca. 12. De
 Correp. & gra. To the first man which in that good where-
 in hee was made right, had rectined that hee might not
 sinne, that hee might not dye, that hee might not for-
 sake that good, an ayde of perseuerance was giuen, not
 whereby it should come to passe, that he should perseuere,
 but without which he could not perseuere by Freewill. But

Doctor Fulke.

now unto the Saints predestinated by the grace of God, vnto the kingdom of God, not onely such an ayde of perseuerance is giuen, but such that euen perseuerance it selfe is giuen to them; not only that that they cannot perseuere without this gift, but also by this gift they are not but perseuerant. For he not only said, without me yee can doe nothing; but also he said, Yee haue not chole me, but I haue chosen you, and haue appoynted you; that you may goe & bring forth fruit and that your fruit may abide. By which words he shewed, that hee had giuen them not onely Iustice, but perseuerance in it. For when Christ so appointeth them, that they go and bring forth fruite, and that their fruit should abide who dare be bold to say, peradventure it shall not abide? All Christians therefore ought to be assured that they shall remaine in the Vine, keepe his Commandements, and such like conditions as be required of them. For as S. Augustine saith, He that maketh men good, maketh them also to perseuere in good. Answ. to the Rhemist. Testa. See more there vpon Rom. 8.

Doctor Field.

Hee held of the Angels, so many as he was pleased, and suffered them not to decline, and goe a side with the rest, and raised vp and severed out of the masse of perdition, whom hee would among the sonnes of men. The Angels now confirmed in grace, and those men whom in the multitude of his mercyes, he deliuered out of the State of condemnation, and reconciled to himselfe, do make that happy societie of blessed ones, whom God hath loued with an ouerlasting Loue. This Societie is more properly named the Church of God, then the former consisting of men and Angels, in the state of that integritie wherein they were created, in that they which pertaine to this happy company, are called to the participation of Eternall happinesse, with the calling

calling of a more mightie, potent, and preuailling grace then the other. For whereas they were partakers onely of that grace, which gaue them power to attaine vnto, and continue in the perfection of all happie good if they would, and then In tanta felicitate, & non-peccandi facilitate, in so great felicity, and facility of not offending left to themselves to doe what they would, and to make their choise as their owne perill, These are partakers of the grace which winneth Infallibly, holdeth Inseparably, and leadeth Indclinably, in the wayes of eternall blessednesse.

Without which efficacy of Grace winning Infallibly, holding Inseparably, and leading Indclinably, no man euer attained to saluation; of which who so is partaker shall vndoubtedly be saved. Of the Church. Lib. 1. cap. 3. & cap. 17. *Dei. Job. White*

This holy, reuerend and greatly learned man, in his way to the Church, hath a Digression, with this Title. Digress: 41. Intreating of Predestination, & Freewill as the Protestants hold them, and shewing that their Doctrine concerning those points doth neither make God the author of sin, nor leade men to be careles of their liues, &c. And indeede he excellently proues what he vndertakes, in this Digression. In another, we reade thus.

Perserurance in good, beginneth not in the will, but in Gods protecting Grace, that upholds the will from dissolving: whence it followes that to euery new worke, the will needes a new Grace, as Organisme sound no longer then while the bellows are blowing. Against this our Adversaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needes he ordinarily a new Grace to excite him, but onely to helpe him; And in case of falling into sin, when it is said, the will cannot

cooperate to rise againe, the meaning is, that it cannot doe it so easily. And this he calls *An impious blasphemy, and fauouring of Pelagianisme. Digress. 42.*

The Title of another *Digression (43)* is this: *Proving that Gods children without miracles or extraordinary Reuelation, may be and are infallibly assured, that they haue grace, and are in the state of saluation.*

There we reade in the *Digression* it selfe: *The manner how we know wee haue grace, and shall be saued, is by the meanes of the holy Ghost, whose worke it is to assure vs (I thinke then it is the euill spirits worke to take away this assurance) the which he doth, first, by producing in vs the effects of sauing Grace, and Prædestination, which is the constant reforming of our life within and without. whereupon it followes that he which giues himselfe effectually and stedfastly to a godly life, may infallibly be secured thereby of his Saluation, because God whose promises are infallible, hath promised saluation to all such. Where the Reader may note, That the constant Reformation of our life is an effect of Prædestinacion, and a worke of the Spirit. Now if this constant Reformation be wrought in vs by the spirit, and is giuen to vs as a fruite of Gods constant Decree of Prædestinacion, how can wee fall away? for a constant Reformation and falling away cannot stand together; But here we see Gods Spirit giues vs a constant Reformation of life, and therefore falling away is excluded.*

A little after. *Stapleton* confesseth, that *S. Paul* pronounceth the same certainty of other mens saluation, that he doth of his owne. And therefore we may haue assurance of Grace and Perseuerance as well as he had. For in diuers places he shewes, that he was assured of Gods spirit, and

Grace,

1 Cor. 7. 40.
Rom. 8. 13.
2 Tim. 4. 8.

Grace, and eternall life. You shall heare what the Ancients Fathers say touching this matter : Macarius saith, Although they are not as yet entered into the whole Inheritance prepared for them in the world to come, yet through the earnest which they now receive, they are as certaine of it, as if they were already crowned and reigning, &c.

Bernard saith: who is iust but he that returneth loue to God who hath loued him, which is done when the Spirit by Faith REVEALETH to a man the eternall PVRPOSE of GOD concerning his FVTVRE SALVATION.

Dr. *Reynoldes* was a man indifferently well esteemed by some for his learning in the place where he liued, and not accused by any that I knew for nor being orthodoxe in any point of the Doctrine of our Church. Yet *Salomons* saying is true, That the Race is not to the swift &c, neither is fauour (stil) to men of skill, wherefore as when a Countrey Gentleman would borrow money in this Citie, though his estate be stouer so great in the Countrey, yet commonly hee must haue a Citizen bound for him that is knowne to the Citie, so since Doctor *Reynoldes*, though well knowne for his learning in the place where he liued, yet perchance may faile to haue trust among some men. I must take leaue to get a surety for him, euen one that is liuing, and whose wordes I thinke will be taken in the Citie.

The man whome I produce to giue his word for Dr. *Reynoldes* is Doctor *Francis White* Deane of *Carlile*, I haue a ready indeede produced him for a witnesse, but now I produce him for a surety; yea since he can here be a witnesse also, let him be both a witnesse and a surety.

First therefore, I take him as a witnesse of *Perseuerance* in that which I formerly cited out of him. *That our Tenet concerning Prædestination is no other then what Saint Austen and his Schollers maintained against the Pelagians.* Now it may plainly appeare by diuers of Saint *Austen*'s workes, that the Prædestination taught by Saint *Austen*, gave to the prædestinaite an infallible perseuerance, a perseuerance by which a Saint could not but perseuere. And that I may not send away my Reader presently to reade or buy the workes of Saint *Austen*, let him but looke backe to the allegation of Doctor *Fulke*, and there he shall plainly see that which here I tell him : so that thence will arise a plaine Argument,

The Tenet of our Church concerning *Prædestination*, is the Doctrine of Saint *Austen*.

But the Doctrine of Saint *Austen* teacheth a *Prædestination*, that giues a sure and infallible Perseuerance

Therefore the Tenet of our Church teacheth a *Prædestination* that giues a sure and infallible Perseuerance.

Neither may aman dare to meddle with any thing but the Conclusion, for the former proposition is guarded by Doctor *White*, and the second by Saint *Austen* and Doctor *Fulke*.

RePly to Fisher.

BUT Doctor *White* comes somewhat nearer, and Proues that *A member of Christ, and the Catholicke Church in the Creede* (which consists of the true members of Christ) can neuer fall away vnto damnation, and therefore must needs be possessed of finall perseuerance.

That Church (or the Catholicke Church in the Creede) hath the remission of sinnes, and life eternall, and possesseth

passeth not to Hell. Ioh. 10. 28. Aug. de Doctr: Christi: lib. 3. cap. 32.

Again, *The testimonies of St. Austen* oblied by the same Adversary, which are, that the Catholicke Church is the Body of Christ, whereof he is the Head, and that out of this Body, the holy Ghost quickeneth no man, make altogether against himselfe. For none are vitall Members of Christs mysticall Body, but Iust and Holy persons. And it is the same Fathers Doctrine, Impii non sunt reuera corpus Christi. wicked persons are not in Deed & Veritie the Body of Christ.

And in another place, In corpore Christi non sunt, quod est Ecclesia, quoniam non potest Christus habere membra damnata. They are not in Christs Body because Christ CANNOT haue DAMNABLE members.

Thus are Christs members sure of Salvation, because safe from damnation, they cannot be damned, therefore they must be saved, and I thinke that they will not deny that finall perseverance is an inseparable companion of Salvation.

And now wee come to another place in the same worke, which though it begin in witnessing, yet it ends in Suretiship.

It (that is still *The Catholicke Church in the Creede*) is the Church builded upon the Rocke, against which the gates of Hell shall not preuaile either by Herisie, Temptation, or Mortall sinne, Matt. 16. 18. Matt. 7. 24. And if it bee a mere fancie to hold this, then Gregory the great with many ancient Father, were fantassticks for teaching in this manner. Which to make good there are many citatious adioyned. Aug: de Cinit: Dei. lib 20. cap 8.

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Nunquam ab illo ecclesia sed vocetur predestinata & electa ante constitutionem mundi. Origin: Tract. 1 Mat. v. numquodq; peccatorum &c. porta sunt Inferorum. Una Inferorum porta vocatur scortatio. Cum multa sunt, neq; recenseri numero possint Inferorum porta, nulla porta Inferorum valet aduersus petram aut Ecclesiam quam Christus super illam edificat. Gregori: Morall. lib. 28. cap. 6 Sanctam Ecclesiam de Sanctis in aeternum permanens constructam, nullis huius vita persecutionibus superandam, Ipse super quem edificata est euidenter ostendit; cum ait, Porta Inferi non praeualebunt aduersus eam. Ambr: in Luc. lib. 2. cap. 3. Bern: in Cant: serm: 78 Dr. Reynold, de Scripti: & Eccles. Theff. 4. confirme the same at large.

Thus are we referred to Doct. Reynolds by this learned man; and therefore we may safely passe on to see what hee sayes. Neither is this Reference meere generall and learge, but punctuall to this very poynt of the *finall Perseuerance of the Saints*. A more generall commendation hee hath besides of this same worke; when he sayes. *The aduersaries haue made no Reply to Doctor Reynoldes Theses.*

Neither are any endued with sanctification, but those whom God hath Elected that they should bee Saints: And so true Sanctification Iustification concurreth. But God Iustificeth onely the Elect, and Iustificing Faith, by which the Hearts are purified, is the Faith of the Elect of God, The wicked are not beleeuers in the Apostolicall use of that word. For whosoever beleeueth shall bee saved, and the end of Faith is the saluation of the soule. And howsoever they may bee called beleeuers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ, For those that are Redeemed are

are made Kings and Preist unto God, which is the *Pro-
per prerogative of Saints*. And they that are grounded up-
on Christ, have built houses grounded upon the Rocke,
which shall neuer fall. Thes. 4. which is the very same
wherevnto D. White referred the Reader. The same
Doctrin of *Finall persuerance*, is againe confirmed,
in the *Apologie* of these *Theses*

Master Hooker

As Christ being raised from the dead, dyeth no more death hath no more power over him, so the iustified man be-
ing allyed to God in Iesus Christ our Lord, doth as necessa-
rily from that time alwayes liue, as Christ by whom he hath Ioh. 14. 19.
life liueth alwayes. I might if I had not other where large-
ly done it already, shew by many and sundry manifest and
cleare proofes, how the motions and operations of life, are
sometimes so indiscernable, and so secret, that they seeme
stone dead, who notwithstanding are still aline vnto God
in Christ. For as long as that abideth in vs, which anima-
teth, quickneth, and giueth life, so long wee liue, and wee
know that the cause of our Faith abideih in vs for euer. If
Christ the Fountaine of life, may flit, and leaue his habita-
tion, where he once dwelleth, what shall become of his pro-
mise, I am with you to the worlds end; If the Seed of
God which contayneth Christ, may be first conceived, 1. Pet. 1.
and then cast out, how doth S. Peter terme it immortall?
How doth S. Iohn affirme It abideih? If the Spirit which 1. Ioh. 3. 9.
is giuen to cherish, & preserue the seed of life, may be giuen
and taken away, how is it the **EARNEST** of our **IN-
HERITANCE** vntill Redemption?

If the Iustified erre as he may, and neuer come to under-
stand his error, God doth saue him through generall repen-
tance, but if he fall into Herisy, he calleth him at one time
or other by actuell Repentance; but from Infidelitie, which

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is an inward direct denyall of the foundation, he preserveth him by speciall providence forever. Discourse of Iustification.

Thus have the Fathers, and Doctors of our Church, plainly shewed the Doctrine of our Church. And this last witnesse, (a man beyond all exception of Schisme or Partialitie, the enemies of this Doctrine being Iudges) hath strongly confirmed and established it. Yea, he hath cut off that *Goliath's* Head, which commonly marcheth against the hoalt of God, to terrifie them out of their assurance of Finall perseverance, and certaine Salvation. For he sheweth that the truly iustified, after their errors, are saved either by generall or actuall repentance, but from *Infidelitie* & *Fundamentall Errors*, they are preserved forever. And Dr. Overall, seemes to ioyne in one harmonic with this doctrine of *M. Hooker*, saying the like for Errors of life, that this other did for errors in beleife. In the Conference at Hampton Court, these are his words, *Those which were called and iustified according to Gods purpose and Election, howsoever they might and did sometimes fall into greivous sinnes, &c. were in time renewed by Gods Spirit vnto a lively Faith and Repentance, and so iustified from those sinnes, and the wrath and Curse, and Guilt annexed thereunto.* So that the obiection now a dayes vrged, was long since prevented with an answer, and should haue kept silent the mouth of it being stopped. For to what purpose is it to aske and obiect; *What if a iustified man commits a great sinne, and dye without Repentance?* When it hath ben answered long since, that Iustification hath such a Repentance annexed to it, as shall suffice to wash away the guilt and wrath

wrath of those Errors & sinnes into which the iustified shall fall. If true Iustification and sufficient Repentance, goe still together and bee not separated, what a strange question is that, which rayseth an objection from Iustificatiō separated from Repentance? Is it lawfull for them to make a Iustification of their owne severed from Repentance, and to raise an objection thence, against our Iustification, conioyned with repentance? This is a meere deceit to argue from things ill divided, against things well conioyned. Yea, cursed are they that put a sunder what God hath knit togethr. King James said in the Conference at Hampton Court, *It was hypocrisie, and not true iustificing faith, that was severed from Repentance.* It then true Iustificing Faith and Repentance, be not severed, their argument against perseverance taken from iustificing Faith, severed from Repentance, is a meere imaginarie, and fantastical argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the separation which is onely in their owne braines, and not in the thing. So that the ambition and vtmost hope of such an argument is onely this: If such a thing were that indeed is not, then that would not be, that indeed is. If iustificing Faith were wholly severed from Repentance as it is not, then perseverance would not be Perseverance. Wee haue scene out of *S. Austen*, Our Church & Doctors, that the same Election which Decreeeth to the *Saints* glory & Salvation, Decreeeth also perseverance.

Now Perseverance, must needes haue that sufficient Repentance without which it cannot be perseverance. And therefore the same Decree that decreeth

Perseverance, must needs also Decree that Repentance, without which Perseverance cannot be. And in deede one and the same Seede of God (Decreed to all the Elect) is an immortall seede, both of repentance and perseverance. Briefely then, though a man were to be excluded from Salvation, for not performing a condition, yet if he be sure to performe the condition, he is still sure of Salvation. As on the other side, if he be sure of Salvation, then he is sure to performe the condition: without which he cannot be sure of Salvation. Now those whom our Article saith, God hath constantly Decreed to bring to Salvation, they are sure of Salvation. And therefore are they sure of that Repentance, and all other conditions or qualifications, without which they cannot be sure of Salvation. Perchance the same matter in Mr. Hookers words will be of more authority. *Our Saviour when he spake of the sheepe effectually called, and truly gathered into his fold, I giue vnto them Eternall life, and they shall never perish, neither shall any pluck them out of my hands, In promising to saue them, he promised no doubts to preserve them, in that without which there can be no Salvation, as also from that by which it is recoverably lost.* But in a second place, let the questioners giue mee leaue to aske them a question? *whether in this their damning of men regenerate, that doe not particularly repent for euery great sinne, they doe not bring in a Doctrine of despaire?* For if one of these great sinnes ever happen to be forgotten, it is the very case of sinne against the Holy Ghost: *There remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of iudgement and fiery indignation.* A sinne forgotten, cannot be forgiven,

Discourse of
Iustification.

Heb. 10.

There is no salvation without particular Repentance, nor no particular Repentance without particular Remembrance; Again we know that some live in an innumerable variety of great horrible sinns, such as *S. Paul* reckons, *1. Cor. 6. 9.* Now if these men after come to repent, it is impossible for them to remember their numberlesse particular sinns which they haue committed, and to apply to them a particular repentance. Then by the same reason it seemes to mee it were impossible they should be saued. But if God accept a generall repentance of them, it were good to bring some place of Scripture which saith that others cannot be saned in case of forgetfulnesse, by generall repentance. It is the saying of Doctor *Francis white. The promise of Remission of sinns is conditionall. Esay. 1. 16. 17. &c. and the same becometh not absolute untill the condition be fulfilled, either actually, or in desire, and preparation of the mind.* Now if that desire and preparation of the mind to Repentance will serue; surely I thinke there is no child of God, that hath not had a full desire and purpose to repent of all his paticular sinns, and especially the great ones. Yea we find in them by experience a preparation and readines of mind to actual Repentance. *Dauid* hauing his sinne plainly discovered to him, presently falls to Repentance, and is presently released of his sinne. And *Hezekiah* being convinced of his sin in pride, presently accepteth the chastisement of his sinne, and his humbling immediatly followeth in the Text. And *Peter* when he had denyed Christ, as soone as Christ looked vpon him, he went out and wept bitterly. Whence it appeareth, that the seede of Repentance in these great falls of the Saints is

2. Sam. 12. 13.

2. King. 20. 19.

Luke. 22. 62.

not dead but sleepeth; it lyes in the earth during this winter of grace, being ready to bud, as soone as the frost of Tentation is dissolved, and the Sunne of Righteousnesse warmeth it with a new accessse, and increaseth of beames and heate. And here I thinke it is worth the obseruing, that there are certaine sins that are certainly knowne to be sins, yet while the strength of tentation is vpon the Saints, they partake very much of the concealement of secret sins. For the same lust and corruption that preuaileth vpon the Will of a Saint to do so great a sinne against which his Will was determinately bent and resoluēd, casteth also very commonly a mist on the vnderstanding of the same Saints, that the thing formerly appearing out of measure sinfull, now doth not looke like a sinne, for the flesh hauing darkened the vnderstanding for a season, that appears not in the shape and odioulnesse of sinne to the flesh, which most plainly and evidently appears sinfull, being seene by the spirit. And therefore a Saint after a great sinne, when he comes truely to discern it, is like a man awaked; awaked I say out of a slumber of the flesh, wherein his eyes were closed. and hee saw not sinne to bee sinne, and awaked into the light and sight of the Spirit by which alone a man spiritually discerneth. So *David* had neede of a plaine similitude, to conuince him of a sinne that was in it selfe plaine enough, but no doubt by lust so couered and hid from appearing in the true shape of sinne, that before this discouery which awaked the Spirit in him, he had not the full and true sight of the odious and vgly face of his sins. Briefly *Noah* who dyed in his sinne, was saved or damned: I thinke no man will be so cruell as to say

say he was damned; wee see he had a good affection to the Arke of God, and no doubt a good love to God, for whose sake he loved the Arke, but his good love was ill managed, & the wrath of God came vpon him, because hee serued that God in an ill manner, whom no doubt he loved, with a good zeale and affection. Now if *Izab* was saued, by this Doctrine he must actually repent of this sinne, which was so mortall to him. But first wee reade of no such actuall Repentance, and next the suddennesse of the stroke may seeme to preuent it. But on the other side, if he did actually repent, then may any Saint else be thought actually to repent, and so this question is againe needlesse, as before was proued to be absurd. And surely he which gaue *Iezabel* that seduced the seruants of God, *space to repent*, may be thought to be at least as gracious to the spouse of Christ, (his Saints and members) euen to giue them this space to repent, to whom wee know he hath giuen the grace to repent.

If they doe now reply, are Saints immortall having sinned? I answer by asking againe, Was *Iezabell* immortall, when God gaue her space to repent? Beside, no death can prevent Gods mercy. God knowes the time of his Saints, and if *Sparrows* fall not to the ground without Gods prouidence, much lesse doe Saints. God hath the time of Saints in his hand, and the same God hath also Grace in his hand; and therefore nothing can hinder him; but that he may prevent the time which he hath in one hand, with the grace which he hath in an other. Yea as he is the Lord both of life and grace, so is he of tentations. Therefore as hee can command time to stay and grace to hasten, so also

also can he command tentations to take what time he pleaseth, and can make them to keepe what distance he will, to the last time of the Saints. Yet I may adde further, and I thinke that *Arminians* can hardly disprove it; If a Saint haue in him the grace of Repentance, which would bring forth the Act of Repentance if it had time, it were somewhat strange that a Saint should be damned, not for want of grace (but) only for want of time. Now the remaining grace of Repentance, after the fall of Saints, appeares before in *Dauid* *Hezekiah* and *Peter*, who readily repented vpon their summons. And even *Bertius* himselfe confesseth, that neither *Dauid* nor *Peter* in their falls, did wholly loose the Holy Ghost.

Thirdly, this question is grounded on the Popish distinction of sins mortall and veniall: A distinction which Doctor *Francis white* in his *Orthodoxe*, hath with sound reasons and allegations mightily battred. There it is said by him, *That concupiscence is as verily sinne as Adultery*; And that there is a plaine Commandement against it; now the breach of any Commandement (especially the body of it) must needs be mortall. So when a man couets his neighbours wife, yea his neighbours Oxe, hee hath mortally sinned. Here vpon appeares a diuers fault and mischiefe of this question or obiection. First a man is in perpetuall feare & torment, because such lusts do so often arise in him. Secondly, this obiection hath but onely vanity or nothings in it. For it is an argument raised out of nothing, and nothing in the hands of the creature will make nothing. The distinction of sins into veniall and mortall is nothing, for euerie sinne is mortall. Death runnes

runs along with the whole breach of the Commandements; *Curfed is hee that continueth not in all things which are written in the booke of the Law to do them.* Now if the curse and wrath of God bee annexed to the breach of any part of the Law, surely the breach of any part of the Law makes a man subiect to wrath and consequently to death. *For the wages of sinne (euen of all sinne without exception) is death.* Now if all sinne be mortall, and the mortalnesse of sin be the reason of the incompatibility of grace and saluation, then euery sinne and breach of the Law is incompatible with grace, and so a Saint may fall from the state of Grace many times in a day; and many times in a day he had neede to be againe regenerated. But on the other side, if they will allow Grace to stand with mortall sinne in the breach of one Commandement (as the tenth) they must bee forced to allow it likewise in the breach of another; at least if they will allow Grace to be compatible with the mortall breach of one halfe of a Commandement, they may be inforced to allow it in the breach of the other halfe. For mortalnesse of sinne being the cause of incompatiblenesse with Grace, this mortall sinne running all along through the whole breach of the Commandement, the effect of incompatibility must needes runne along with it throughout the whole breach of the Commandement. Or else as Grace may stand with the breach of one halfe of the Commandement, so may it stand with the breach of the other halfe, except men will stint the Grace of God, and say it cannot reach home to ouercome the whole breach of a Commandement, especially one of the second Table as that of Adultery, which is vsually reckoned one of
I their

Deut. 27. 26.

Rom. 8. 33.

their mortall sins. Yea, it were fit that these stinters of Gods Grace, should giue vs a Table of all the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leaueto be veniall, & begin to be mortall; This seemes very necessary for the full discerning of a matter of so great consequence and concernment, as falling from the state of grace; for without this knowledg a man may fall from the state of Grace by some sin which he knowes not to be mortall, and then forgetting it or neglecting it, there is an end of him, he must be damned for euer. But to make such a Table by Scripture is altogether impossible, and without Scripture it is vaine and friuolous. How much better were it to say with the Scripture, That in the Iustice of God sin & life are incompatible, euen any sin with life eternall. But by the Grace of God, sin and life are not incompatible; for God in his Saints leaues euen now a remnant, of the body of sin, that often leades them captiue to the Law of sin; and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, and the motions, yea single acts of the old remainder, doe not kill the whole immortall seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infused habits, which are grounded in a godly nature, and an incorruptible seede.

But that I may shew them the cause of their mistaking, (which is the way to remedy it) I giue them to vnderstand, that their error come from hence, because they do not weigh these things in the Balances of the

Sanctuary

Róm. 7. & 8.

2. Pet.

1. Pet.

Sanctuary. They do not weigh spirituall things, with the weights of the Spirit. For if in these vpright Balances, they did weigh sinne and grace together, they should finde, that in the old man there being buds and leaues and fruits of sinne, sinfull thoughts, words, and actions, and the like in the new man the buds and leaues and fruits of sinne, cannot ouer weigh more, then the buds and leaues, and fruites of grace, but it is a reigne and whole body of sinne, that must counterpoise, and equall a reigne and body of grace. More plainly thus, one particular sinne, may preuent and cut off for the time some act of grace which should haue preuented it, but one act of sinne, doth not cut of and expell, the whole new man and body of grace. The whole seede and roote of Grace is not digged vp, but by a whole body and reigne of sinne, and indeede this whole reigne of sinne, is absolutely a sinne which the Regenerate cannot commit. There are diuers places that confirme this in the Scripture, yea, diuers places in St. Johns first Epistle. I take notice of one: *Whosoever is borne of God doth not comit sinne, for his seede remaineth in him, and he cannot sinne, because his seede remaineth in him.* A regenerate man wee know can sinne actually, but he cannot sinne in the full seruice of sinne: and euen our Sauour himselfe interpreteth the committing of sinne, for the seruice of sinne, *Whosoever committeth sinne is the seruant of sinne.* But this seruice of sin and the seede of God are incompatible, and therefore the seede of God still remaining in the Regenerate, (which the Apostle affirmeth) this raigne of sinne cannot stand in them with it. So are the Regenerate still safe, while single actuall sinnes do not destroy the whole

1. Ioh. 3. 9.

1. Ioh. 4. 4. & 18

Ioh. 8. 34.

whole seede of Grace, but onely a whole seruice of sin, from which the Regenerate are preferued, by the seed of God that remaineth in them. Briefly a remaining seede is neuer lost, neither by actuall sinnes which are committed, which do not ouerweigh and preuaile against it, not by a body of sinne, which the seed of God remaining for ever excludeth.

And hereupon in the second place these men may also plainly perceiue their error, in saying that a Saint by some actuall sinne is in the whole state of damnation. For the seede of God remaining in the Regenerate, hee cannot be wholly in the state of wrath and damnation, for there is something in him with which God will not be angry, euen the remaining seede of God. But you will aske me perchance, Is not God angry with sinne? Yes, and very angry with a very great sinne; but yet his whole wrath doth not arise when there is a seede of Grace that abaites the wholenesse of his wrath. Therefore let vs againe set vp the balances of the Sanctuary, and as before wee laid the whole seed of Grace in one balance: against one single sinne in the other balance: so now let vs lay the seede of Grace together with some single sinne in one balance, and the whole or full wrath of God in the other. And let vs withall know that our mercifull Father looketh vpon these balances through his beloued Sonne Christ Iesus. and then wee shall soone find that single sinnes ioyned with a seede of Grace, will not draw moue, and counter-weigh a whole and intire wrath. God beholding a Sonne of God (though with some sinne through that first Sonne in whome he is well pleased doth not suffer his whole displeasure to arise
vpon

vpon him. There are drops of wrath (as *Hierome* *Hier. in Exod. lib. 1. cap. 1.*
 note) and there is a hot wrath, *Psal. 6.* And there is
 a whole displeasure, *Ps 78. 38.* Now these drops of
 wrath may be vpon lesser sinnes; yea a hot wrath, may
 be vpon a Saint, for greater sinnes, but a whole dis-
 pleasure is not vpon him, except he had a whole
 reigne of sinne; and from that (as I shewed before) a
 Saint is preserued. For there is still a seede of Grace
 remaining, and with that seede God cannot be angry,
 yea he still loueth it, and where this loue remaines,
 there the wholenesse of wrath is abated, so much as is
 the measure of this remaining loue. Neither is this
 without the word of God. For God himselve, when
 he hath said, of a Saint, *I will be his Father, and he shall*
be my sonne; he saith also, *If he commit iniquity I will*
chasten him with the rods of men, but my mercy shall not
depart away from him as I tooke it from Saul. God when
 he was angry with *Iehosaphat*, Hee told him by the
 Prophet: *Shouldst thou helpe the vngodly &c. Therefore*
is wrath vpon thee from the Lord. Yet withall God for-
 gat not the seede of Grace in his heart. *Neuerthelesse*
there are good things found in thee, thou hast prepared thy
heart to seeke the Lord. So though there be a measure
 of wrath, and God in measure contend with these bran-
 ches of sinne, yet the roote of grace remaining, Grace *Elsay. 27. 3.*
 also remaineth. As long as the seede of God remain-
 neth, so long vnion with God remaineth, and as long
 as vnion with God remaineth so long a man is in the
 state of grace, and cannot be wholly in the state of
 displeasure. But as millions of sinnes lying vpon the
 Sonne of God, brought with them such a heavy dis-
 pleasure of God, that in regard of the anguish and

plague of it, to which he was deliuered vp, he cryed out, *My God, my God, why hast thou forsaken mee*, and yet as concerning vnion, God had not forsaken him; so also in the sonnes of God vnited to this Sonne, though for some single sinnes a great wrath may arise, and God in regard of outward feeling may seeme to forsake them, yet that vnion still remaineth, and whom God hath thus knit together, no man can put asunder. In Christ that became sinne for vs, all the sinnes of the Saints and vnion with God were not incompatible, wherefore sinnes and vnion with God are not incompatible. And though this vnion was Hypostaticall, and our a lower vnion, yet from that Hypostaticall vnion, our vnion is deriued, and that vnion safegards and preserueth the vnion deriued from it. His vnion is the Rocke on which our vnion being built, that Rocke preserueth the Church vnited vnto it. The strength of Christs vnion, is (not the weakness but) the strength of our vnion, and in his safe vnion our vnion is safe against the gates of Hell. And this is the very point that accuseth and conuinceth their horrible blasphemy, that say wee are no safer by vnion with Christ, who was God and man, then by generation from *Adam* who was but a man that had not vnion with God.

But perchance some will obiekt, this is a dangerous doctrine to be taught, That Saints cannot fall from the State of Grace. And why? Because men will presume. But let the obiektors remember, that the question is whether it be true or vntrue, not whether there may be ill vses made of it. For if it be true, then this is iust Gardiners argument against whole relying on

Math. 16. 18.

Math. 7. 25.

Ioh. 14. 19.

Ioh. 17. 20. &c.

1. Pet. 2. 5. 6. 7.

on the merits of Christ, because the people would breake out at this gappe, and leaue buying of heaven with their owne merits. So might wee argue, that the Grace of God may not be taught, because some turne it into wantonnes, nor men send their sonnes to the Vniuersity, because knowledge puffeth vp. But let not Gods truth be muzled vp with carnall policy: especially let not truth bee denyed to bee truth, because flesh and blood makes ill vses of a spirituall truth.

But secondly, I deny that this doctrine is dangerous to breede carelesnesse in obedience, yea, it is a spurre and encouragement vnto obedience. For if wee consider how it is deliuered, and to whome it is deliuered, and with what cautions and conditions it is to be delivered, it will be found to be a doctrine most comfortable, and most advantagable, vnto holinesse. The vsuall manner of delivering it, is by the way of encouragement vnto *obedience*. Euen the whole Law is enforced vpon this ground: *I am the Lord that hath deliuered thee from the house of bondage, thou shalt haue no other Gods but me &c.* which agrees iust with the song of Zacharie, *That wee being deliuered from our enemyes might serue God without feare, in holinesse and righteousness &c.* In the next place we may consider, that this Doctrine only appertaineth to the Regenerate. To them only it can be so deliuered, that it may bee received, Now the Regenerate haue in them a godly nature, a spirit of loue, and the loue of God being shewed and sealed to them, the spirit of loue in them is enflamed to a more seruent loue of God. And the more a man loues God, the more will hee keepe
his

his Commandements. So that it is most true which S. Iohn speakes. *Hee that hath this hope purgeth himselfe, as God is pure.* But the cleane contrary is said by these men, *He that hath this hope, defileth himselfe as the Devill is filthy.*

1. Ioh. 3. 3.

Heb. 12. 6.

In the last place, let vs take notice what cautions & conditions are annexed vnto this Doctrine. God knoweth our frame, and he seeth that by nature wee are nothing but flesh, *Ioh. 3. 6.* And even after Regeneration there is a great remainder of the flesh even in the Regenerate. Now this flesh is apt to be puffed vp, not vpon this onely, but vpon any excellencie of the Spirit, *knowledge, Revelation*, yea, vpon the *grace of God*, yea vpon *humilitie* it selfe. Therefore God hath certaine scourges for his childrē, to beate downe this flesh from presuming and exalting it selfe aboue measure. *whom the Lord loueth, he chasteneth, and hee scourgeth every sonne whom hee receiveth.* Hee hath scourges of diuerse sortes, he scourges them in their estates, he scourges them in their bodies, he scourgeth them in their mind, yea in their soules themselues. He scourgeth them by men, hee scourgeth them by Devils, he scourges them by good Angels, he scourgeth them by his owne hand, even by hiding his face, by withdrawing his comforts, by sending terrours into their soules: so that no scourge almost is wanting but only Hell; yea, their is not wanting a kind of temporall Hell, but only a Hell eternall. *Dauid* is scourged with the death of the sonne of his sinne, with the rebellion of another sonne, with the rayling of *Shimei*, with an exclusion from the Royall Citie, *So that hee wept as he went vp, and had his head covered, and he went bare-*

barefoote, he was called, A bloody man, and a sonne of Beliall. And now I doubt not, but he was fully instructed by those scourges, to buy those sinnes, no more at this price; his flesh was so taken downe that he humbled himselfe vnder Gods chastisement, and accepted it: Let him curse, for the Lord hath bidden him. Salomon also sinning was scourged with the scourges of men; Hadad the Edomite, Rexom the sonne of Eliadab and Ieroboam the sonne of Nebat. and Hezekiah for the pride of his heart, had a fearfull scourge vpon his estate and posterity; all that is in thine house shall be carried into Babylon; And thy sonnes which thou shalt beget shall they take away, and they shall be Eunuches in the palace of the King of Babylon. ^{1. King. 11.} Briefly some are deliuered vnto Satan for the destruction of the flesh, *Paul himselfe is buffeted by the messengers of Sathan, lest hee should be exalted aboue measure, and the Corinthians not iudging themselves, are iudged of the Lord, so that some of them are sicke, and some of them asleepe.* ^{2. King. 20. 13.} The terrors of God which I call a temporall Hell, shake the soules of the Saints hauing sinned, and grinde them into contrition: So they cry out, *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. I am feeble, I am sore broken, I haue* ^{2. Cor. 12. 7.} *roared by reason of the disquietnesse of my heart.* Thus wee see to the Doctrine of Assurance are annexed remedies against Security and Presumption, so that it needes not an vntruth to deny it, but onely discretion wisely to deliuer it. When the Doctrine of Assurance is taught, let these chastisements of God vpon the pride and security of Saints be deliuered with it; and then a spirituall Doctrine being deliuered with these cor-

rectiues and corrosiues of the flesh, will bee comfortably profitable to the spirit, and not hurtfull to the puffing vp of the flesh. The Grace of God in a Saint seeing the goodnesse of the Lord sealed to him on the one side, and the terrors of the Lord on the other side, hath sufficient grounds of a full and awfull resolution, to serue God with reuerence and feare. It is the saying of an holy man neare 200 yeares since, *Doctus dono Gratia, et eruditus verbaye abstractionis, &c.* A Saint being taught by the gift of grace and by the Rod of Gods frownes and temporall desertions, takes heede of pride, takes heede of security. And Gregory the great, hath an excellent passage wherein he saith, that God doth keepe the soule of a Saints in so even a ballance, counterpoysing vertues with Tentations, (*Miro modo agitur, ut nec de virtute, quispiam extolli debeat, nec de tentatione desperet*) That hee neede not to be lifted vp with his vertues, nor dispaire for his tentations. Greg. in Iob. lib. 9. cap 5. So it will be vnneccessary as it is vntrue to say that a sonne of God may be damned, for euen therefore are they scourged here, that they may not be damned hereafter but that they may be receiued. *They are scourged with the scourges of men, but the mercy of God is not taken away from them; they are iudged of God, that they may not be condemned with the world.*

Heb. 12.

1 Cor. 11. 31.

But the same men that are so hard against the Saints, yet they are very kinde to the Reprobates, and they that will not allow a particular grace to giue vnto the Saints a sure salvation, will allow a generall grace to giue vnto all, (Reprobates and all) an vncertaine salvation; Yea, to speake the truth vnder the shew of

a generall saluation, they giue no saluation at all. For man fallen will not stand, by that grace wherein man perfect did fall: so that if effectuell grace be taken away, saluation is taken away. But what say they? Christ dyed for all. True, but what of that? Therefore all men haue grace to be saued by Christs death. A miserable inconsequence. There can nothing follow but this, *Therefore Christ gaue himselfe a sufficient ranſome for all.* The ranſome is sufficient for all, it is offered to all, but all men doe not receiue it. Man by his fall hath depriued himselfe of grace, by which hee may accept the promiſes of grace, so that his owne incapacity, hinders him from accepting this generall remedy. A King at his Coronation giues a generall pardon; yet this doth not proue that all men are able particularly to apply this generall pardon. There are some that thinke themselves *rectos in Curia*, and that they neede it not, some are negligent and carelesse of their estates; and a third sort are ignorant of it, and a fourth is poore and cannot sue it out. So in the generall pardon offered in Christ Iesus, there are some *Iustificiaries*, as the Scribes and Pharises that thinke they they neede it not, there are some that with *Eſau* despise it for carnall prophaneſſe, there are some that are hardned and blinded being ignorant of Gods Righteousnesse in Christ Iesus, though they haue it Preached, yea though they haue a zeale of God and such are the *Jewes*; and there are some that neuer heard of Christ Iesus, and they cannot sue out a pardon by beleeuing in him of whom they haue not heard. But this is the summe of the truth: Man being wholly fallen by Free-will though assisted with a

Rom. 10.

K 2

generall

Ioh. 17. 2.
Heb. 9. 15.

generall and sufficient grace, lost his Free-will, grace and life eternall. God in his mercy giues a Sauour with a sufficient ransome for all the sinners of the world, that of all the world he may take whom hee pleaseth, and by effectuall grace ioyneth them to Christ in an eternall vnion of blessed felicity. If Christ had not dyed for all, God could not of all haue saued whom he pleased. If hee had giuen effectuall grace to all, all would be saued; and then God had bin all Mercy, and no Iustice; If hee had giuen effectuall grace to none, none would be saued, and then God would haue bene all Iustice, and no Mercy. But God purposing to shew, both Mercy and Iustice, leaues some in the state of the fall, to which man voluntarily cast himselfe, and by effectuall grace ioynes others to Christ vnto eternall saluation. His Iustice cannot be accused, but his Mercy ought to be magnified: And wee are infinitely more bound to God for his sure Mercyes in that *Effectuall Grace*, by which hee certainly saueth millions, then to *Arminians* for their generall grace, by which they goe about certainly to damne all.

THE DOCTRINE OF THE Catholicke Church, of the Certaintie of Salvation.

1. Cor. 12. 13.

Templum Dei &c. That the Temple of God, which is inhabited by the spirit of the Father, and that the members of Christ should not be partakers of Salvation, how is it not a most great blasphemy?

Id. cap. 10.

Mori est vitalem amittere habilitatem &c. To dye is to loose the habilitie of life, &c. But this doth not happen to
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the soule, for it is the breath of life; neither to the Spirit, for the Spirit is simple, and cannot be dissolved, and is the life of them that receive him.

Partem aliquam spiritus eius sumimus, &c. We receive *Id. cap. 11.* a part of his spirit, unto the effecting and preparing of incorruption, by degrees accustoming, to receive and carry God in us; which the Apostle also called an earnest, that is, part of that honour which is promised to us of God.

Qui credit in filium habet vitam aeternam &c. He that be- *Clement Alex. paedag. lib. 1. cap. 6.* lieueeth in the Sonne hath life eternall. If then wee who haue beleueed haue life eternall, what remaineth beyond the possession of life eternall

Non es, inquit, amplius seruus &c. (Hee saith) Thou art *Idem ibid.* no more a seruant but a sonne. If a sonne, then also an Heyre through God; what then wanteth to a Sonne, when hee is an Heyre?

Qui credidit in nomine eius &c. Hee that beleueed in his *Ciprian de Orat. Dominica.* name, and is made the Sonne of God, from that time must begin, both to giue thanks, and to professe himselfe the Sonne of God.

Scriptum est enim, Iustum fide viuere &c. (It is written) *Id. de Mort.* The Iust shall liue by Faith. If thou art Iust, and liuest by Faith, If thou truly beleueest in God, why, since thou art to liue with Christ, and art secure of the Lords promise, dost thou not reioyce, that thou art called (by death) vnto Christ?

Plus amare compellimur &c. wee are inforced to loue the *Id. ibid.* more while it is granted to us to know what wee shall bee, and to condemne that which wee were.

Conscia securitatis sua osio &c. The soule knowing her *Hilary de Trin. lib. 1.* owne safety, resteth in quietnesse reioycing in her hopes, so much not fearing death, that shee accounteth it as the

way to life eternall.

vidin Mat. c. 15 Chanaaniam ipsa &c. The Chananitish woman, being now saved by faith, and CERTAINE of that inward Mystery, and sure of her owne saluation.

1. 1. de spiritu, p. 15. Per spiritum sanctum datur &c. By the Holy Spirit it is giuen, a restoring into Paradise, a returne into the Kingdome of heauen, a recovery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once, to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laid up for vs in the life to come, which in the meane time wee do enioy by FAITH, beholding that Glory as in a glasse. For if the EARNEST bee such, how excellent is the Perfection.

Ambrose Sermon. 15.

Bene ait confido. &c. Hee saith well, I am confident. For confidence is the strength of our hope, and an authority of hoping. Therefore hope still and no man can make thee ashamed of thy expectation. Our expectation is life eternall.

2d. in 2. Cor. 1.

Signauit nos dando spiritum &c. Hee hath sealed vs, by giuing his Spirit to vs for an Earnest, that wee may not doubt of his promises; for if when wee were in the state of death hee gaue vs his Spirit, it is not to be doubted, but that to vs being made immortall, hee will adde glory.

August. in Psal. 122.

Non præter sperare debemus, &c. Wee must not bee without hope, yea wee may bee bold with great confidence, because if hee be with vs on earth by charity, wee are also with him in heauen——Hac is below by the compassion of charity, wee are aboue by the hope of charity. For wee are saved by hope. But because our hope is certaine, though saluation be to come, it is so spoken of vs, as if it were already done.

Tribulatio est enim nostra in presenti seculo, &c. Our suffering is in this life, and our hope in the life to come: and except in the sufferings of this life, the hope of the life to come did comfort vs, wee should perish. Our ioy brethren, is not yet in performance, but in hope. But our hope is as certaine as if the thing were already done. Diuers other places haue beene already cited out of him of Finall perseuerance. I referre the Reader particularly to his booke. *De Bono Perseuerantia, & de Correptione & gratia.* Where among many other sentences approving the Perseuerance of the Sonnes of God, hee saith (cap. 9.) *Nullus eorum: &c.* None of them being changed from good into euill doth end his life.

Exempta est a morte anima, &c. That soule is freed from death, euen though shee bee compassed with mortall flesh, which of unbelceeing is made beleeuing: and besides that perfet eternall rest from all labours, which the death of the Saints precious in the eyes of the Lord doth obtaine, the soule which is deliuered from the death of infidelity hath also her rest in this life; euen that soule which ceaseth from the workes, not of righteousness, but of iniquity. Such a soule which is now aline vnto God, and dead to the world, and is diligently buried in spirituall indeauours, not resting in an idle, but a quiet tranquillity, of humility and meeknesse, she accounteth as now possessed, whatsoeuer with an vndoubted hope she patiently expecteth.

Necque usq; eo solam &c. Neither is the grace of Christ the Sauour of vs all onely so farre extended toward vs, but in good hope, the possession of the Kingdome of heauen lasting and eternall life, and the absence of all euill, which useth to affect with griefe, are likewise added. For it is writtem of the Saints, eueralsting ioy is upon their heads.

Probi

Id. in Ioh. lib. 9.
cap. 14.

Probi viri, cum mundū possideant cor, &c. Good men, ha-
ving a pure heart, became the receptacles of the comforter, as
it is possible to men, in this life; and they do know that they
shall enjoy great and wonderfull rewards. For they shall bee
sanctified of the spirit and they shall be made partakers of all
good things and the basenesse of bondage being cast off, they
shall be adorned with the dignity of adoption of the sons of
God, which Paul sheweth, saying: Because yee are sonnes,
God hath sent the spirit of his son crying, Abba, Father.

Non accepistis spiritum servitutis &c. You have not re-
ceived the spirit of bondage &c. For hee cannot bee a iust
man in the sight of God, who serveth him not for love, but
for feare. which place I alledge, because the fallers from
Grace, by teaching this falling from Grace, do teach men a
Doctrīne, by which men must bee continually in servile
feare, and to this very end they abusively alledge, Bee not
high minded, but feare, and, worke out your saluation
with feare and trembling.

Id. in Ioh. lib. 16.
cap. 2.

In Scriptura sacra aliquando &c. In the holy Scripture,
sometimes the gift of the Holy ghost is called an Earnest, be-
cause thereby our soule is strengthened vnto the Certainty
of inward hope. well therefore it is said by Paul, Who
hath giuen vs the Earnest of his Spirit; For to this end
haue wee received this Earnest, that wee may hold a
Certainty of that promise which is made vnto vs.

Aufelme in Rom.
8.

Mandatum Dei si timore sit pœnæ &c. if the commande-
ment of God be done, by the feare of punishment, and not
by the love of righteousness, it is slavishly done, and there-
fore not done. For that fruite is not good, which doth not
proceede from the roote of love, &c. Wee haue received
the Spirit of Adoption, whereby wee call God our
Father: For the very spirit of God himselte, giveth wit-
ness

nesse to our spirit, that is, hee makes our spirit to know and understand, that wee are the sonnes of God.

Habes, homo, huius arcani Indicem spiritum &c. O man, thou hast the insisting Spirit for a Teacher of this secret, & Bernard, Ep. 107 in the same witnessing to thy spirit, that thou also art the Sonne of God. Take knowledge of the counsell of God in thy Iustification, &c. For the present Iustification of thee, is both a reuelation of Gods counsell, and a certaine preparation vnto future glory.

Aliquis non potest, &c. A man cannot haue that friendship with God, which is called Charity, except hee haue a Faith by which he beleeueth that there is such a Society and Familiarity of Man with God, and do hope that himselfe pertaines to this Society, Now how certaine and infallible this hope is, let himselfe also speake. Hope goeth onto her end by way of Certainty, as partaking Certainty from Faith, which is in the knowing Faculty. Aquinas 1. 2. quest. 65. art. 5. Id. 2. secunda q. 18. art. 4.

Bradwarden proues Perseuerance, to be a free gift of God vnto man. and therefore not of man to himselfe by Gods Grace, which first position is the very ground of infallible Perseuerance, and the latter of falling away: and hee inferres. Propter hac huiusmodiq; motiua, &c. For these and the like motiues, it seemes more probable to mee, and more agreeable to reason, and Catholicke Doctrine, that Perseuerance is not giuen to merits, but is freely giuen of God, according to his free Grace, free Prædestination, and free Purpose, as the first working grace that iustifieth a sinner. Bradwarden, de causa Dei. lib. 2. cap. 14.

Non peccat videlicet ad mortem; &c. Hee doth not sinne, vnto death, but this hee hath not of himselfe, but from this, that hee is regenerated into a Sonne of God, by Faith and Baptisme: for this regeneration doth preserue him. Firmus in 1. Ioa. 5.

by Faith hee is made the Sonne of God, by Faith he is clem-
sed from sinne, by Faith hee is preserved in the obtained
righteousnesse, by Faith hee overcomes the world, the flesh,
and the Deuill, and by Faith hee riseth againe after falling,
and therefore Satan cannot touch him. Hee may indeede
dare to tempt the godly; So likewise hee durst to tempt
Christ; Yea sometimes hee drines iust men vnto a fall, as
wee see David and Peter: But FINALLT, as in
Christ hee could haue nothing, so neither can hee preuaile
ouer the Saints. For none can take Christs sheepe out of
his handes. wherefore going to his Passion, hee recommen-
ded all those that beleued in him vnto his Father.

A heartie desire for the conversion of those
that hold the finall aversion and falling of the Saints.

AS themselves hold that they may depart from
fundamentall Truths, vnto fundamentall Er-
rours, so I wish that they may also depart from fun-
damentall errors, whereof this seemes to be one. That
Christ Iesus the Sonne of God is not that Rocke, which pre-
serueth the Church that is built on him, that the gates of
Hell cannot preuaile against Her.

THE GROVND S OF AR- MINIANISME, Naturall and Politicke.

Nature is a ground of Arminianisme, but it is cor-
rupted Nature, euen that Nature, by which wee
are the children of wrath. Neither is Nature the foun-
taine and spring of it, by a large common way, as the
flesh is generally the mother of hæresies, but by a more
peculiar, inward and deepe generation. There are
two

two euills. that by mans wretched fall are deeply grounded, and intermingled, with the very principles and rootes of man; and as farre as man is man, so farr and so deepe, their venome and infection doth enter. The one is *Pride*, and euill that by the fall hath so thoroughly soked and pierced into the foundations of *man*, that man naturally desires to stand by himselfe, and to bee a selfe-vpholder, which is no other then that miserable perferment, which the *Diuell* at the beginning promised to mankind in their first parents; *That they should bee as Gods*. For it is God onely, whose *Name is I am*, it is God onely that is a selfevpholder, and standeth of himselfe; and it is by the stabilitie of God alone, that all other things are established; from whose establishment, as much as the wills of the Creatures are freed, so much they are in danger. Yea this substantiue, and selfevpholding estate, is to corrupted Nature, a very plausible and desirable thing, and man exceedingly desires with the prodigall sonne, to haue his portion put by his Father into his one hands, euen to haue Gods grace, deliuered over to the keeping of *Mans Freewill*, But the miserab'e consequence of this, in that prodigall sonne plainly appeared when hee had gathered all, *Hee went into a farre countrey, and there wasted all his substance with riotous living*. Mans will, will not keepe the grace of God, but will forsite and spend it, as *Adam* our common Father did at the beginning; neither may it be hoped, that the sonne with a great portion of corruption, should stand, in that state of fredome, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true safety

Exod. 3. 14.

Luk. 15. 13.

of mans will, to bee held by God, rather then to be left free to hold God; to bee established by grace, rather then to establish grace in it selfe, to bee apprehended by God, rather then to bee left free whether it will apprehend God, or no. Surely the Diuell, is as strong as euer, if not more strong by being more cunning, and man being lesse strong, because more corrupt, his fall cannot bee but more certaine. Therefore if the Diuell, and his spirituall wickednesses, powers and principalities must bee resisted, and overcome, wee haue need of the whole armour of God, yea wee haue neede of God himselfe to support, strengthen, and establish vs; and accordingly the Apostle firly begins, *Bee strong in the Lord, and the power of his might.* For as else where, *Hee which establisheth vs in Christ is God.* The Deity is the Rocke, which in Christ Iesus establisheth vs and makes vs to stand; and so to stand, that *the Gates of Hell cannot preuaile against vs.* The Rocke keepes vs, wee keepe not the Rocke, yea the Rocke keepes vs, that wee keepe the Rocke, for if it did not so, the Rocke did not keepe vs, for if our keeping of the Rocke, were not kept by the Rocke, wee should neither keepe it, nor bee kept. But Scripture saith, wee are kept from falling, *because wee are grounded on the Rocke,* and therefore the Rocke doth keepe vs euen from falling from the Rocke. But this true and onely ground of safety, the *Pride* of man scorneth and despiseth, and it still desires to haue the will free and loose from this establishment of the Rocke, that in the land of this freedome, hee may build a glorious, but a ruinous house, and walking in the Turrets of it, hee my say of it, as that stalking
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Eph. 6. 19.

1. Cor. 1. 21.

Mat. 7. 25.

and presumptuous *Monarch*, Is not this great *Babylon*, Dan. 4. that I haue built, by the might of my power, and for the honour of my maiesty? But this *Pride* is a most certaine way to ruine. For the same man that would bee like a God, God made him vnlike a man, and the same heart that swelled into the assuming of God-head, was changed into the heart of a beast, vntill hee lifted up his eyes on Hea:vn, and honoured him that liueth for ever, whose Dominion is an enerlasting Dominion, and who doth what hee will in the army of Heaven, and the inhabitants of the Earths. Wherefore it is the safety of our Will, to be established by that supreme will, which onely is stable. and to attribute the safety of our Will, to that GOD, from whom onely wee can receiue it, Except wee rather approue this *Great Monarch*, in his pride, then in his repentance, and do loue proud Ruine, rather then humble stability.

And indeede *Arminianisme* may iustly looke for Ruine, for it opposeth stability. Yea I dare confidently to affirme that *Arminianisme* opposeth the maine scope and summe of the Scripture. The maine scope of the Scripture is this, to bring all Glory to the Creator, from the Creature. This Glory plainly ariseth, while wee see the great vncertainty and mutability of the most perfect Creatures, not established by vnion with the Creator: and the strength and stability of the weakest and most fraile creatures being knit to the Deity. A paterne of the one is *Adam* with his Free-will, and a paterne of the other are the members of *Christ Iesus*, And that this latter paterne may bee more evidently eminent, God hath chosen out of weake and corrupt mankind, the most weake and

1. Cor. 19

wretched, *That hee which glorieth, may glory in the Lord*. Thus is the whole Frame of Scripture as it were a maine Body of our Doctrine, which giues glory to God, by making the Creature, wholly to depend on his Creator: And *Arminianisme* is an opposition to the same Scripture, and to the Doctrine thereof, while it giues the stability of the Creature to the will of the Creature; so that a Creature may answer St. Paul (as I learne an *Arminian* hath answered) *Ego me ipsum discerno*: I make my selfe to differ from another; I am mine owne establisher. But be it still our stedfast ground, *That Hee which establisheth vs in Christ is God. And who is God saue the Lord, and who is a Rocke saue our God.*

2. Cor. 4. 7.

2. Cor. 1. 21.

Psal. 18. 31.

Another *Naturall* ground of *Arminianisme*, is the *Naturall wisdom* of man, or the *wisdom* of *Naturall* man. This *Naturall wisdom* approoves that onely for true wisdom which it selfe comprehendes, and the wayes which are past finding out, or are contrary to that which it hath Decreed for *wisdom*, are meere foolishnesse to it. Wherefore euen the *wisdom* of God, and the *Iustice* of God, if they bee not wise and iust that way, in which the *Naturall* man thinkes *wisdom* and *Iustice* onely to bee, hee censureth the one to be Folly, and the other Iniustice. Thus by the fall of man, man is fallen into this drunkennesse, that hee thinkes the *wisdom* creating, can bee measured and iudged by the wisdom created, yea, not by the wisdom created, but by the wisdom corrupted. The wisdom of man fallen, is set for a Iudge of the incomprehensible wisdom of him who made man in his perfection; and hee that is now lesse then himselfe, will

will comprehend him, that was infinitely greater, then man; when hee was greater then himselfe. Neither is this a stone that wee stumble at, forlacke of notice. For God himselfe hath shewed vs this Rocke of offence. *The naturall man, perceineth not the thinges of God, but they are foolishnesse to him.* And, *The world in the wisdom of the world knew not God.* Now by the same reason, the more of this wisdom that knoweth not God, and that counts Gods wisdom to be foolishnesse, the more doth the wisdom of God seeme foolishnesse to it. Therefore there were no greater enemies and opposers to the Doctrine of God, then Politicians and Philosophers, both which were vnited in that most able *Naturall man*, and most venemous adversary of *Christianity*, *Iulian the Apostate*. And that God may glorify this wisdom of his which they count foolishnesse, and make it to triumph over their foolishnesse which they so seriously and reuerently thinke to bee wisdom, hee takes simple, weake, and base men euen foolish things, and by his spirit giuing them his diuine wisdom, hee confoundes the wisdom of the worldly wise, while these foolish things are saued by the wisdom of God, and the wise men perish by the wisdom of man. So that there remaines no other remedy for this disease of humane wisdom, but *that such men become fooles, that they may bee wise*. They must put off humane wisdom, and esteeme it to bee folly, if they will put on the wisdom of God. The *Naturall* wisdom must bee captiuated by the Spirit, and a spirituall Doctrine must be receiued by a spirituall vnderstanding; for spirituall truths are not kindly to bee receiued but by a spirituall.

rituall hand. And surely if *Humane* wisdom had neede to bee put off in the receiuing of any spirituall Doctrin, it had neede especially to bee laid aside in receiuing the Doctrin of the *Grace of God*. For that Doctrin is very spirituall, it flies high, and the top of it pearcheth the cloudes, and hides it selfe in heaven, to bee adored rather then to bee discerned. And so the great *Apostle* him-selfe doth leaue it. Now these high, and most spirituall doctrines, offend the eyes of naturall wisdom, which enioyeth those secrets chiefly which it selfe comprehendeth, and accountes a transcendent wisdom to bee foolishnesse. So the *Owle* thinkes day to bee *night*, and the *sunne* to bee a cause of blindness; but the *Night* goes for day, and the setting of the *Sunne*, to bee the Spring of the morning. Therefore the witt of man, offended with the purity of this spirituall doctrine, hath invented a doctrine of its owne which exceedingly agreeth, with the wit of man that bare it; for here (though not in a better case) the Mother is the *Nurse*. The wit of Man hath made a Foard in the depths of God, it hath found out the wayes that are past finding out, and where *St. Paul* cryes out *O depth*, there they leade along their schollers, that they passe through it allmost with dry feete. The plot of *Election* and *Grace* is discovered, and these men will tell you the reasons of Gods Counsell; Neither is it a new devise of mine, to accuse Mans wisdom of this folly, it hath long since beene done: yet will I bring a witnesse whom I may call an *Oracle* of these last times, a man of the most sound and definite Iudgment; that these latter Ages haue brought forth, And his discovery may very well serue for a remedy.

The

The Divines of greatest name, held that Article (of free Prædestination) for Orthodoxe, and the contrary for Hereticall, because good writers of the Schoole, as Saint Thomas, Scotus and others, did commonly thus beleene, That God before the foundation of the world, out of the vniuersall masse of mankind, by his onely and meere mercy did chuse some to glory, to whom he prepared effectuell meanes for the obtaining of the same, and this is called, to Prædestinate. And of these there is a certaine and determined number, which is not to dee increased, &c. Yet this opinion was oppugned by other Divines, but of lower note, who called it hard, cruell, horrible, and impious, as that which made God to bee an accepter of persons, &c.

The first sentence, indeede comprehending a great mystery and secret, doth humble the minde of man: and while on the one side, it presentes to man, the deformity of sinne, and on the other side the excellency of Gods grace, it wholly fixeth him upon God. The second opinion is more plausible, popular, glittering, and agreeable to the pride of mans heart, and in this respect it was acceptable to the Fryers; professing more the Art of preaching, then the sound knowledge of Divinity. It did also seeme more probable to the Courtiers, as being agreeable to reasons of policy. And indeede those who defended it, because they relied on reasons meerly humane, they preuailed with men of humane wisdom, but when the matter came to bee tryed by testimonies of Scripture, then their cause soone fell to the ground. Hist: Concil: Trid: Lib: 2.

So wee see here the same Author leades vs to a second ground of Arminianisme which is Policy. It were too long for a worke which I intended to bee short, to insist on the seuerall sorts of Policy, in which this error

Politic grounds
of Arminianisme.

hath beene rooted, and from which it hath sprung vp, and spread abroad the branches of it. My Author hath discovered one of the Friers; it serues their turne best for Rhetoricall perswasions, and plausible declamations. And I with other Clergy-men had not also their Politicke endes, and did not seeke to get glory to themselves, by selling the glory of God. No question it were an outward and seeming glory to them, if when a man hath killed the seed of God in him, they without any seed of God could make this man to liue againe, & to enter into heauen, not being regenerated, that is, hauing wholly lost his *Regeneration*. But in these gaines, God looseth; for his seede looseth the glory of being incorruptible, that corruptible man may get the glory of God.

- 3 But I hasten to another *Policy*, and that is, *The plot of bringing in Popery*. Whosoeuer will bring in *Popery*, into a country strongly fixed in the *Protestant Doctrine*, must not presently fly in the face of the whole *Protestant Doctrine*, but his onely way, is to worke into it by these degrees of plausible *Arminianisme*, euen to put in these little theeuces (they seeme litle to naturall men) into the window of a Church, & then they may vnlocke the doores of a Church, and let in all *Popery*. Our Religion is contained in diuers & severall Articles, & they run vpon one Thred of Establishment & Authority, now if you can cut this Thred but in one place, and breake through the Authority which established the, you may easily see, that all the rest like beades will run out. But here a word may serue to the wise.

- 4 Fourthly, *Arminianisme* being a kind of twilight, and a double-faced thing that lookes to two Religi-

ons at once, *Protestantisme* and *Popery*, hee that is in it, is like him that stands in the borders of two adioyning Kingdomes, who is ready to dwell in either, as either serues his turne best. So that an *Arminian* is like a flying fish, if preferment be among the birds, he is ready to fly after it with the birds, and if it be among the fishes, then among the fishes he will swimme after it.

Fistly, it seemes to be a factious ground wherevpon Politicke men may worke their owne ends, & that I may vse the wordes of one that perchance will be more pleasing to some, and one that seemes to acknowledge such a thing *defacto*. Did nowiser men, or man worke upon perhaps exasperated mindes, or exasperate mindes to worke upon, as it hath hapned else-where in pointes of controuerted Diuinity called into question, or maintained on Foote, that Religion may serue for a stalking horse to catch fooles, and bee pretended to serue Turnes. 5

For I yet hasten to a Sixth *Policy*, and that is a fearfull one, even a *Policy* to loose Religion, Land and all. For there is not a *Policy* more advantagable to the *Spaniard*, then to bring in Division into a Land, by bringing in *Arminianisme*. This is not wordes but deedes, which I speake. Foreven this Division, had almost forfeited the *Low-countrys* to the *Spaniard*. And whom the warres of so many yeares, did make still stronger, the peace of a few yeares with *Arminianisme* had almost brought to ruine. And it is well knowne to some that haue travelled, that this very *Counsell* hath beene given to the King of *Spaine*, by an execrable Author, for the destruction of *England* and the *Low-countrys*, even to bring in this doctrine, which

now hath gotten the name of *Arminianisme*. But farre
 bee it from vs, so to deuide our selues, by opinions,
 that wee should make our selues weake and our ene-
 mies strong. Let vs much rather like brethren, which
 quarrelled before, cast away the quarrels, and ioyne
 together against a common Enemy, both of Church
 and State. Let vs strue to put our selues into the same
 Religion, into the same vnity, wherein God protect-
 ed, and prospered vs, against this deuourer of *Europe*,
 and his *Inuincible Nauies*. Wee neede no other Reli-
 gion, no other vnity to preuaile against him hereaf-
 ter, then that wherein wee haue miraculously preui-
 led against him hertofore. The same God of truth and
 peace, will defend vs in the same Truth and the same
 Peace. And I doubt not but the heart of the Parlia-
 ment is to this Truth and Vnity, and fully resolved,
 to passe by that path vnto all due seruice, and fit
 supply that may tend to the strength of H I M,
 who is called in the Scripture *The breath of*
our Nostrills, and to the confusion of His
 and our Enemies. *Amen.*

AN ADVERTISEMENT CONCERNING the Allegations.

I thinke it fit to cleare the pertinencie of the Alle-
 gations, which perchance by some may be miscon-
 ceived.

First in the point of predestination; I thinke those
 since *Austen* are most of them without exception, and
 speake to the poynt it selfe; which is a free choice of
 some, from the whole corrupted Masse, they being
 like

like the rest when they were chosen, but made to differ by choosling.

Those before *Austen*, if they bee not so full and punctuall, *Austen* himsele (there alledged) doth excuse them, yet I doubt not but they do shew a difference of men, made by the meere grace and pleasure of God.

Secondly in the point of Freewill: I thinke the maine point of supposed freedome is this. An indifferency or æquilibrionsnes of the *will* no way partially inclined, but æqually able to incline it selfe any way. In this freedome the *will* is imagined of some, to bee set by a generall sufficient grace, whereby it is freely able to beleue or not to beleue, to receiue the grace of saluation or to resist it. And in this opinion, the will it selfe is the fountaine of receiuing saluation; and grace doth not phisically and effectually moue the will to an assured receiuing of it, but the will freely moues it selfe, yea moues grace toward the receiuing of it. Yet further some do not only put *freewill* where there is a state grace, but even there where is onely the state of nature, and vnregeneration, and to this end they peruert the place of *Paul*; *For will is ready with mee*; but there wantes power to effect it, by reason of the load and chaynes of sinne which hinder the affecting. For here they say *S. Paul* spake of himsele as hee was vnregenerate: though it cannot bee denyed but Saint *Paul* was regenerate when hee spake it, yea, hee sayes in the same place that *hee serued with his mind the Law of God*, which no vnregenerate man doth! *Rom: 8. 7.*

Now these places which shew the power and efficacia

cy of *Grace* on the *will*; not leauing it in an æquilibriumnesse and indifferency to all wayes, but inclining it certainly and effectually one way, these I thinke are pertinent to disproue the supposed freedome of will, which rather moueth grace, then is moued by grace. They disproue the kingdome of the will ouer grace, and do proue the Kingdome of God in grace on the will.

Againe those places which shew the power, domination, and tyranny of Lust and the Law of sinne on the will, they are also pertinent to disproue the same supposed freedome of will. For they shew the mighty and effectuall power of sinne on the wil, in the Captiuitie of the will vnder the Law of sinne. For where there is a Captiuitie, there cannot bee this imaginary Freedome, Againe this very Captiuitie of the will vnder Concupiscence, necessarily inferreth, a subiection of the will in Regeneration vnder effectuall and raigning Grace, as profound *Bradwarden* excellently gathers in the place alledged vpon this point of Free-will. For the strength of Concupiscence must be counterpoysed in the will at least by an æquall strength of grace: wherefore if Concupiscence haue so much power to incline the will from God to the Creature, surely Grace in the conuersion of a sinner must haue so much power as to incline the will to the Creator from the Creature.

If it bee sayd, That some of the Fathers, do speake somewhat more largely for freewill in other places, that moues mee litle. The one may bee the sayinges of preiudice, the other of Iudgment, the one may proceede from an opposition to the *Manichees*, the other from

from a single, and irrespēctiue consideration. And it is acknowledged generally that before *Pelagius*, there was an inconvenient largeness in many speeches concerning *Freemill*. Sure I am that seemes most to come from the Spirit, that attribute (especially in first motions vnto God) lest glory to man, and most to God, And the Dictates of the Spirit should onely bee of Authority in points of Diuinity.

Lastly, for the point of *Certainty of Salvation*; I know there is a twofold *Certainty*. Things are certaine in themselves, or they are certaine to vs; And places that affirme either of these concerning the Salvation of Saints, do also affirme a finall Perseuerance of Saints. For if our saluation bee certaine in it selfe, our perseuerance without which there is no saluation, is also certaine. And if our saluation bee certaine to vs, our perseuerance without which there can bee no saluation, is also certaine to vs.

And howsoeuer some may perchance obiekt other places of the Fathers, that from temporall desertions, great falls of the Saints, and finall Apostasies of temporary beleeuers (Matt. 4. 16. 17.) do seeme to intimate a generall possibility of falling from grace, yet it is worthy to be noted, that among and amid these doubts which humane frailty suggesteth, the voice and testimony of the Spirit breatheth forth, that layes hold on heauen, as an vndoubted inheritance, inferring now in these Saints, as before in *S. t. Paul*, *If sons, then heyres, and heyres annexed with Christ*. And one testimony of this Spirit of Truth, is of more worth then all the doubts of humane frailty.

True it is and wee acknowledge it, that the best
Saints

Psal. 77. 8. &c.

Saints are sometimes terrified with their owne great infirmities, Gods temporall desertions, and the fearful falls of others: And in these agonies they say, *Is his mercy cleane gone for euer, doth his promise fall for euermore.* But withall being receiued by the Spirit, they acknowledge, *This is mine infirmity: Gods way is (high & spirituall) in the sanctuary, & with his strength hee redeemeth his people.* And even this very terror of the Saints, from which some would make an obiection against *Certain* of saluation, is an answer to another obiection made against the same *Certainly*. For these terrors serue for a remedy against that carnall security, which they doe usually obiect against *Spiritual* *Certainly*.

To summe vp all these Doctrines into a chaine and connexion of blessednesse: while God of his free mercy chuseth some to saluation, from others equally wrapped in one masse of corruption, while by effectuall Grace hee rules in their hartes and wills, and lastly while hee dwelles & continues his kingdome in them by an immortall seed, keeping and leading them infallibly to saluation: Man is safe being kept by the power of God vnto saluation, and all the glory of Mans saluation is giuen to God. And then let all

the world listen to the musicke of heauen diuinely resounding in this Doctrines: *Glorie be ascribed to God on high, and peace on earth.*

And let all the people say,

Amen.

1. Pet. 1. 5.
Rom. 11. 36.
Luk. 2. 13.

